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# Unity

We shall know the Truth and the Truth shall make you free

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BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER-STONE. EPH 2:20

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## ANNOUNCEMENT

UNITY is a hand-book of Practical Christianity and Christian Healing. It sets forth the pure doctrine of Jesus Christ direct from the fountain-head, "The Holy Spirit, who will lead you into all Truth." It is not the organ of any sect, but stands independent as an exponent of Practical Christianity, teaching the practical application in all the affairs of life of the doctrine of Jesus Christ, explaining the action of mind and how it is the connecting link between God and man; how mind action affects the body, producing discord or harmony, sickness or health, and brings man into the understanding of Divine Law, harmony, health and peace; here and now.

CHARLES FILLMORE, *Editor*.

LOWELL FILLMORE, *Business Manager*.

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Devoted to  
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No. 1

## JESUS CHRIST THE SON OF GOD AND SON OF MAN

SARAH V. LEEDY

There are two ideas in the minds of the people of today as to the manner of the birth of Jesus Christ. One idea is that he was the son of Joseph and Mary. Mary said he was begotten of the Holy Ghost, and Joseph himself, according to the Bible narrative, did not acknowledge his paternity of the child, other than to give it a father's love and protection after having been personally enlightened by God as to its origin.

The people of his own time, who considered him the son of Joseph, were at a loss to account for his powerful and beneficent works, well knowing that flesh produces flesh with the limitations of flesh.

Others have the idea from the Bible narrative that he was the product of flesh in the person of Mary, by the quickening and overshadowing power of the Holy Ghost. People now and then immediately conclude he is more divine than we, and worship him as God. They forget the Bible says he was made like unto the sons of men; that he is our perfect example. They overlook the fact that if he were more divine than we, it would be impossible to follow him as an example.

The manner in which the Christ took flesh does not differ in principle from the way in which we do. It was a union of flesh, so-called, and Spirit the same as we. The only difference was in the instrumentality of the paternity. To explain the necessity for this difference, and that though thus begotten he is the same as we, is the purpose of this article.

It is obvious that that which is created must first take definite form as an ideal in the mind of the creator. This ideal is the nature of the object — that which distinguishes it from all other objects. This ideal of the creator becomes the consciousness of the creature. It carries God or life with it and is the pattern by which life works. The creator must also have material with which to clothe the ideal that it may become apparent — may have a visible working body.

As God, Life, Spirit, Truth, is all there is or ever was or ever will be, the Alpha and Omega, the *beginning* and *end*, the invisible, unformed reality of all things, whence came the material with which to clothe his ideal? Visibility is a power or principle contained in the invisible substance of the universe (*vice versa* in all that is visible is the capability of being made invisible, to revert to the original condition). From the consciousness of this power came the thought of matter, earth, visible substance as distinguished from invisible substance — two distinct aspects of the same substance. We may term them the masculine and feminine.

This thought of matter was a creation, though void or without solidity. "God created the heavens and the earth. And the earth was without form, and void." It was a spiritual creation. It was condensed into solidity through the word, or law, of Spirit, by which Spirit becomes visible. We have named this solidified Spirit, "matter." Now, as we have seen, that which is created carries with it the consciousness through which the law works to create it. It becomes the consciousness of the object itself — its nature — the law of its expression as an individual substance, or object. So matter has a certain consciousness through which Spirit works to maintain it as matter. This matter-consciousness is limited to itself as matter and may be used for a receptacle for other thought-forms of Spirit. It responds to these thoughts and



clothes them with a visible form. It is responsive to Spirit because it, too, is Spirit, or life.

Every plant and animal had an existence as an idea in the mind of Spirit. These ideas were the laws of the beings of these forms also, which laws were expressed in the words, "Let it be so." The word went forth into the earth there to be clothed. Matter being formed of Spirit was subject to it and brought forth these ideas clothed according to the forms and consciousness of the ideas embodied in it.

Man was created in the same way as other forms of life, and was clothed with matter in the same way. He had a consciousness which distinguished him as man. This creature was an animal with a larger measure of intelligence than others. He was an epitome of all the ideas or principles expressed by other forms of life — a miniature world. Another idea entered into the creation of man; namely, that he should possess a consciousness of the divinity of himself, and that this consciousness should rule the consciousness of the matter with which he was clothed. He being the epitome of all other life principles, the consciousness of his own divinity would give him the consciousness of the divinity of all things. The lower forms of life were not conscious for themselves of their own divinity, consequently man's consciousness for them gave him rulership over them.

The man was formed of the earth and was earthy, but the divine consciousness was quickened into giving expression by the inbreathing and overshadowing of God, and man became a "living soul"—the image and likeness of God. Though he was not aware of it, the matter-consciousness was there, else he could not have had a material form. Matter was present to the sense, and by looking, beholding constantly, the matter-consciousness soon made itself felt to the senses as something distinct from Spirit, and man believed the senses.

God is one, in all and through all, and as soon as there was a consciousness of two—God and matter as something beside God—the consciousness of God was gone. We cannot be conscious of being one and two at the same time. “If thine eye be single (perceiving only one) thy whole body shall be full of light.” But if thine eye be evil (perceiving something beside God) thy whole body shall be full of darkness.”

Through the influence of the bodily senses the mind also lost its consciousness of divinity and became darkened or fleshly accordingly. As such it lost the constructive power in its perfection, and the body was left subject to disease and finally dissolution—death.

Now we have man with his animal, earthy consciousness, through which God worked to make him man. He has not the consciousness of his divinity with which God crowned his work to make him as himself, his image.

The law is that everything brings forth after its kind and the limit of its unfoldment is confined to its consciousness. “The things of man knoweth no man save the spirit of man which is in him. Even so the things of God knoweth no man, but the Spirit of God.” Then how was the knowledge of God to be restored? Evidently by the same process as he received it in the beginning. Though man might deny God, God cannot deny himself. The divine nature of things was there just the same. The word or law of Spirit by which to make that nature become manifest remained in man’s flesh as a seed. The Christ or Spiritual man nor his power to become visible was never lost. It was impossible, however, for man in his fallen condition to quicken it.

Gleams of the power and nature of God, and man as his offspring, have been perceived by thinkers in all ages and countries through the witness of things made. “For the invisible things of him from the

creation of the world are clearly seen, being understood by the things that are made." But this perception was mingled with the thought of two, so lost much of its power, although it enabled man to do many wonderful things. This is shown in the test of strength between Moses and the Egyptian magicians. The fleshly minded Egyptians could do many of the wonderful things performed by Moses, but not all. That consciousness by which God gives fulness of expression of himself as man was not again organized as flesh and blood until it appeared as Jesus the Christ.

As man had lost the consciousness by which he could quicken into expression another being with divine consciousness, it is evident the second Adam must receive it as did the first Adam. The clod can never be a rose until acted upon by the life in the higher consciousness of the rose. But the possibilities of a rose are latent in a clod, to be expressed when quickened into life by the rose. This law is beautifully set forth by Drummond. As the rose, in the season when the nature of its being forces its life to act upon the clod and change it to its own likeness, so in the fulness of time, God, as the true nature of the human being, begot us again in his own image. Jesus was the "express image of the Father."

Mary, as a type of the earth before it had received the effects of man's fallen consciousness, through her perception of and belief in God, when the annunciation was made to her, became receptive of his power and the divine principle latent in the flesh became quickened and was clothed in flesh. Man again came forth with the consciousness and powers belonging to him. The earth consciousness was subordinated to the divine as in the beginning. By restoring that he virtually restored all things.

It revealed man's divine origin and the divine origin of matter, by showing it to be subject to Spirit.

It would seem that the condition of men is even higher than in the beginning. Man becomes not only a living soul, holding the matter-consciousness in subjection as demonstrated by Jesus' personal life on earth, but he becomes a quickening Spirit, by which matter will be finally restored to its original unlimited state as demonstrated by Jesus' ascension.

Owing to man having lost divine consciousness, he could never have regained a knowledge of himself as divine. He must have the Word of Life in a shape to be "seen and handled"—brought within the range of his senses where he lives. By looking he became conscious of matter, so by looking, with a willing, unprejudiced mind, the divine consciousness is restored. "But we all, with open face beholding as in a glass the glory of the Lord, are changed to the same image from glory to glory, even as by the Spirit of the Lord."

Jesus' birth shows our flesh is divine and capable, as Mary was, of becoming the mother of the Christ-principle. "Whosoever shall do the will of my Father which is in heaven, the same is . . . my mother." God, through this faith, quickens it into expression, and we become what we are—the Sons of God. Jesus is the "mediator of one, and God is one." God and man are one, and Jesus the Christ is the mediator.

He is the atonement bringing God's consciousness of man to man by his life and work as man, and making man conscious of God, so making one.

Jesus the son of man was Christ the Son of God.

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I am now free from any idea or thought of lack or failure, for my Christ-Mind methods insure Christ results, and my word goes forth easily, naturally, steadily through the indwelling, inexhaustibility of the Only Mind, which I am in Reality.—D. W. P.



## A TEMPLE TALK

The Lord is in his holy temple ; let all the earth keep silence.  
Hab. 2:20.

And the Lord, whom ye seek, shall suddenly come into his temple. Mal. 3:1.

The Most High dwelleth not in temples made with hands.  
Acts 7:48.

Know ye not that ye are the temple of God? and that the Spirit of God dwelleth in you? I. Cor. 3:16.

If any man defile the temple of God, him shall God destroy ; for the temple of God is holy, which temple ye are. I. Cor. 3:17.

Know ye not that your body is the temple of the Holy Ghost, which is in you, and ye are not your own? Glorify God in your body, and in your Spirit which are God's. I. Cor. 6:19.

Ye are the temple of the living God ; as God has said, I will dwell in them ; and I will be their God, and they shall be my people. II. Cor. 6:6.

Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone ; in whom all the building fitly framed together groweth unto an holy temple in the Lord. Eph. 2:20, 21.

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out. Rev. 3:12.

Jesus said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. John 2:19, 20.

When Jesus came proclaiming that his body was the temple, it was but a renewal of what the children of Israel had been taught in all their experience. God first instructed them in the building of a tabernacle, representing the first projection of the Divine body. This tabernacle was merely a "tent," transitory. Then came the promise of a permanent structure, and David was told to gather the material. But, being a man of war, he could not build the permanent body, thoughts of peace and love being necessary. His son Solomon, a man of peace, was to be the builder.

History says that for magnificence and splendor and cost, Solomon's temple has never been equaled. It occupied three-fourths of a mile square, and cost a billion dollars ; yet not a vestige of it remains. Several temples have since been built on the spot where it stood. So we see that the enduring temple which

man is to build is not the material, but the temple-body of Jesus Christ.

When Jesus came teaching that the body is the temple, he brought to man the revelation of the enduring temple. We as a race are educated through outer symbols. The temple of Solomon and the tabernacle which preceded it were object lessons, symbols of the true tabernacle which God pitched and not man, of the temple not made with hands, eternal in the heavens. The heavens represent the consciousness of the ideal in each of us. The real temple idea is a permanent abiding place for the ego. The ego must be clothed upon. Man is a series of conscious projections from center (ego) to circumference (body). This clothing is made of thoughts.

We are told by physiologists that the whole organism is built cell by cell and destroyed cell by cell. The builder of a house uses brick and mortar, and to this we have a correspondence in body-building and character building. There must be pigeon-holes where all the different thoughts and feelings and memories can be filed away that they may be readily found when wanted. This is the object of the Body-Temple, and it is a wonderful structure. It is not only Substance, but Life, Intelligence, Power. It is fitted to perfectly express Divine Mind.

All that preceded Jesus Christ was transitory. He came as the enduring man, and his body was the temple of the living God, because he made it alive. He said, "Follow me" — "follow me in the regeneration."

In its courts, furnishings, and observances, the temple of Solomon represents regeneration. It shows the various steps through which man passes in order to come to that full, all-around place in Universal Mind where his body is indeed the "temple of the living God."

In the symbol temple, there was first the court of

the Gentiles, the outer court where all people of every nation could gather, and be in touch with spiritual life ; but these people were not allowed to enter the inner court. Only those were permitted here who took religious vows. These two courts are representative of two states of mind. In this day we call them the conscious and the subconscious. In an orderly process of development, there are certain conditions to be observed. The rabble from the outer court are not permitted to enter the inner without a purifying. People who strive to enter in without a mental cleansing, a change of mind, meet with worse conditions than they had before. In the inner court was the altar for sacrificial offering. It was thirty feet square, and seven and one half high. On this altar, burnt offerings of all kinds were made. All who came to worship were expected to bring an offering. Here is a representation of the giving up in the regeneration of all animal proclivities. In the religious life, those who seek God must live differently from those in sense-consciousness. There must be a change of mind, and a relinquishment of all that pertains to sense ways.

Still further in the second court was the brazen sea, held up by twelve brazen oxen. There were ten lavers also. The brazen sea represents the soul. It is necessary to have a certain cleansing of the whole consciousness from the idea of sin. He who enters the temple must realize his innate purity, and if he observe the various steps in purification through denial, he will have this consciousness.

The next step after sacrifice and cleansing is the entrance into the Holy of Holies. There was the seven-pronged candle-stick, and the shew-bread, and the incense. The candle-stick represents the light of the Spirit, which light cannot be explained to outer consciousness. What was within the temple was invisible from without. The shew-bread was the symbol of

the invisible Substance of consciousness — the manna of God. There is a Substance in the body itself, but only those can lay hold of it and make it theirs who enter the Holy of Holies.

Incense is a symbol of prayer. There must be a constant going forth of the word of the Spirit, proclaiming Truth. This spiritual essence must radiate from center to circumference, and permeate the whole consciousness.

After man has dwelt in the Holy of Holies, he can go still further into the Holy Place. Into this, the High Priest entered once a year, and in it was the Divine Shekinah, a pillar of light, symbol of the Holy One, formless, absolute, without limitation of any kind. In the play of Ben Hur, you remember Christ is represented by a beam of light. He is never seen in the personal; his presence is merely suggested by the light. So is the Ray of God, the Divine Man Ego in the Holy Place within every man.

The High Priest is *I Am*. Every one of us is a High Priest in his own temple. When we enter the Absolute we sacrifice the personal upon the altar that we may realize the Christ way into the Secret Place of the Most High.

By observation we see that man was and is being educated by outward symbols. Our temple becomes more magnificent as consciousness broadens, and we go deeper into the mysteries of Being. Spiritual thought and spiritual meditations are constantly carrying us to the place of ascension, where form is resolved into its Divine Idea. This was the supreme victory of Jesus Christ. When he came proclaiming that the Spirit of the Lord was upon him, anointing him to open the eyes of the blind, a new consciousness came to the race. He opened the eyes of men, and showed them the way into their Body-Temple. We must follow him in this eternal temple building. He is the only man that ever created a permanent body. If



we make the proper sacrifice and enter in absolute purity the way will be easy. But we must have courage and boldness to enter into the Absolute as Jesus did, and proclaim with him, "I and my Father are one."

Jesus Christ taught the beauty and continuity of these temples. This is one object of his ministry. He first proclaimed that his mission was to preach and heal, and all of his work was to demonstrate perfection of the temple, to establish the true worship of the living God throughout the body, which is God's temple.

Every man is a High Priest in his own consciousness. When you say "The Lord is in his holy temple," do you think about God dwelling in externals? If you do, have the fearlessness to say to every tumultuous thought, "Be still and know that I am God. The Lord is in his holy temple; let all the earth keep silence," and know that it is your own God-given Ego that is speaking.

Stenographic extracts from a Sunday morning talk by Charles Fillmore, before the Unity Society of Kansas City.

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WHERE IS GOD?

*" Oh, where is the sea?" the fishes cried,  
As they swam the crystal clearness through;  
" We've heard from of old of the ocean's tide,  
And we long to look on the water's blue.  
The wise ones speak of the infinite sea.  
Oh, who can tell us if such there be?"*

*The lark flew up in the morning bright,  
And sung and balanced on sunny wings;  
And this was its song: " I see the light,  
I look o'er a world of beautiful things;  
But, flying and singing everywhere,  
In vain I have searched to find the air."*

—Rev. Minot Judson Savage.

# THE PRESENCE AND POWER OF GOD

WALTER DE VOE

In the beginning was the Word, and the Word was with God, and the Word was God. The Word was made flesh and dwelt among us.

The main difficulty when one seeks to commune with God is to make his presence real.

The friend who has just left your presence is real to your mortal consciousness. If God were as real to your mind you would rejoice in his presence continually and never know fear or worry or any disease, because you would be enfolded in his protecting love, glorified with the light of his wisdom.

Christian Science endeavors to make God real by denying the reality of everything unlike God, but to a discriminating mind there is nothing left to worship after their process of elimination subtracts from reality everything having form, name or tangibility, and this the philosophy does if carried to its logical conclusion. There remains but an idea of God as an infinite love and power which is so formless to the imagination that it is practically *no-thing*; an unthinkable reality. So we may truly say that they worship an idea of nothingness under the name of God; but really each one, however he formulates his theory, whether by the Christian Science philosophy or even as we believe, worships his own conception or idea of God. No one sees the reality. Each one forms an idea of the reality and worships that idea, and through the growth of that idea his worship leads his mind closer and closer to the Reality for which the idea stands. It behooves us then to form a vivid and noble idea of God that its transforming power may work in us the glorification of our nature.

We cannot think of God as love, as wisdom or as power except as we think of these attributes of God operating through the form of the Father, and each

one will find that he has formed a hazy picture of an old man which he thinks of when he thinks of God as the Father, not realizing that even that form but represents infinite and eternal principles which alone are the Being of God, beyond thought or mortal understanding. We stand face to face then with the vital fact that whatever the Father is, he made himself real to his celestial and spiritual creations as the formed Word which "*was God*," and that Word was personified in Jesus of Nazareth so that we can look for the qualities and powers of God in Jesus. In other words, we can see the reality of God in Jesus both as an historical personage and as a mighty Personification of truth and love this very instant.

I would that I could tear aside the veils of sense that hide his glorified presence from your vision, that you might see him standing here in this room before you as the Presence and Power of God that your soul longs to know more intimately.

Behold him! The Master of life, of death and of your soul. His mighty healing soul stands before you arrayed in rich robes of light—an archangel of Compassion—the Word of God revealed. Immediately you behold his transcendent personality your soul leaps forth in love and worship. The hardness and stubbornness of your mortal mind is overwhelmed by the strong emotion of your soul at the sight of its God, and you are prostrated in devotional joy; your whole being is in a tumult of ecstasy.

It is as though the feelings awakened by all the opaline sunrises and flaming golden sunsets you ever saw vibrated the harpstring of sublimity in your soul.

The Hallelujah Chorus sung by a thousand voices, the solemnity of the sea, the splendor of autumn forests or the sublimity of massed mountains all together could not move you as does the simple nobility of His Presence.

Love and tenderness awaken and you are melted  
and mellowed in the fire of divine love.

*You are healed! You are transformed!*

The image of his likeness stands forth in your  
nature and you know for all time that through your  
awakened soul you have fellowship with Christ and  
the Father in him, One God, and nothing can cloud  
your joy as you walk through the pathway of existence  
hand in hand with the Father.

[Notes from a talk by Walter DeVoe at the Healing Life Center].

---

### U N I T Y H Y M N

JOHN KAVANAUGH

(AIR: "America")

Lord God of Hosts Most High,  
Great Lord of earth and sky,  
O Hear Thou me;  
Thou Universal King,  
Let all their homage bring,  
Let all the nations sing  
All praise to Thee.

Lord God of Hosts above,  
Great fount of life and love,  
Our guide and stay;  
Let justice, love increase;  
Let wars and battles cease,  
Let reign the rule of peace,  
Dear Lord! we pray,

Jehovah! God of All,  
Let thou Thy mercy fall  
On all below:  
Unite each tribe and tongue,  
Unite all hearts as one,  
Till all beneath the sun  
One King shall know.

Lord God Omnipotent!  
Thou Ever Evident,  
To Thee we call!  
Set Thou the captives free,  
Lift up all hearts to Thee,  
'Till thou in truth shall be  
Lord God of All!



## “THE MINISTRY OF HEALING”

The following extracts are taken from the sermons of Rev. George L. Hubbard, an orthodox minister in the East, on the subject, “The Ministry of Healing.” He is in sympathy with the Emmanuel movement, and subject to its limitations, but he allows the freedom and understanding of his Higher Self to swing him at times beyond these limitations :

“The faith cure is the pioneer of all modern healing systems. In itself, however, it is not a system, but merely an idea, a single element in the scheme of complete redemption set forth in the gospel. Rightly understood and freed from all fanatical elements, it is the only true representative in modern times of the healing miracles of Jesus. Briefly stated the faith cure is a practical demonstration of the idea that the divine power is just as available for the cure of disease today as ever it was, and that this power is to be appropriated through faith and prayer. This principle is absolutely correct and rational. Whatever apparent failures have revealed themselves in its workings have been due, not to any incorrectness in the principle, but to errors in its application. Could the records of its achievements be tabulated, I doubt not they would quickly put to shame the boastful advertising of less Christly healers. ’

“While I believe the principle of the faith cure to be absolutely impregnable, the history of its practice reveals both strength and weakness. Let us study these briefly that we may get a clearer view of the underlying truth.

“One element of strength in the faith cure is its simplicity. Its advocates usually talk plain English. There is no juggling with strange and mysterious terms. This is important. The wise man is suspicious of that which must be expressed in strange or

vague terms. The deepest thought flows easily in monosyllables. Only the quack doctor and the half-fledged preacher delight in technical terms and dead languages. Beware of the book that abounds in long words and unfamiliar or novel phrases.

“Again, the faith cure is universal. Another element of strength. True, the idea has its prominent advocates, such as the late Dr. Cullis, Dr. A. B. Simpson and others; but these have no monopoly either of practice or teaching. The whole curriculum of the system is expressed in the threefold promise, ‘Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you.’ Every disciple of Christ is a fully equipped and authorized practitioner of the faith cure.

“Finally, an important element of strength is the freeness of the faith cure. Exponents of this faith do not cure for money, although some charlatans, like Alexander Dowie of Chicago, have exploited it for their own profit. In a word, the strength of the faith cure is its exact reproduction of the spirit and work of Jesus.

“On the other hand, the practice of this idea reveals certain weak features. Note a few points that obtrude:

“Jesus’ cures were practically immediate, complete and permanent. Contrast with this the testimony of a deformed believer in the faith cure: ‘The Lord is healing me gloriously! After only six weeks of prayer I can move two fingers of one hand a little!’ Or another who had testified that the Lord cured her headaches, but confessed, ‘Sometimes the pain remains to test my faith.’

“Again, the rejection of medical aid by these people and their imitators finds no support in the example of Jesus, who twice used medical treatment to help his work, and who never forbade its use. Today when a cure is wrought there is no need of saying anything

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Meeting of the Board of Directors the last Monday evening in the month, at 8 o'clock.

This is the local society of the Unity movement, incorporated under the laws of the State of Missouri for "Scientific and educational purposes, the study and demonstration of Universal Law," and is not organized for commercial purposes or for the pecuniary profit of its members. Instruction is given in Christian Living and Healing and diplomas granted to qualified teachers and healers. The Society has a Membership Roll, and regular religious services are held as follows:

ON SUNDAY — Sunday school at 10 A. M.; regular service at 11 A. M., with lecture by Charles Fillmore. Lecture and Song Service at 5 P. M.

High Noon Silence from 12 to 12:15 every day except Sunday.

Lesson in Health and Harmony every day except  
Wednesday at 3:30 P. M.

Healing Meeting and Lesson Monday evening at 8.

Mid-Week Meeting Wednesday, at 2:30 P. M.

Choir Practice Thursday evening at 8.

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A band of the young people of Unity Society, organized for the purpose of assisting in every movement of the whole Center for the extension of the Principle upon which the Society is founded. The Guild started the movement which resulted in the gift of our beautiful Æolean Orchestrelle.



HEADQUARTERS OF SILENT UNITY WORK



UNITY PARLOR

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This Society is the Healing Department of the Unity work, and represents the Great Silent Helper.

It is found that when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9 o'clock, in thinking for a few moments one thought, which is given each month in the magazine UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us.

Keep all correspondence for this department entirely separate from all other departments of Unity work. Address SOCIETY OF SILENT UNITY,

913 Tracy Ave., Kansas City, Mo.



UNITY LIBRARY



UNITY VEGETARIAN INN



## UNITY LIBRARY

JENNIE H. CROFT, *Librarian*

Here may be found all the standard metaphysical books, also a Circulating Library for the use of the members of the local society and city friends. Our librarian will be glad to confer with anyone desiring information about reading matter suited to individual needs, or in relation to any special line of study.

The establishment of Branch Unity Libraries in other cities is under the supervision of Mrs. Croft, and information relative to this subject will be cheerfully furnished upon application.

Unity Information Bureau is also conducted by the librarian, who will answer all questions concerning the work, workers, books, publications, etc., in this or other localities.



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An organization of the women connected with this Center, which has for its purpose the sustaining and advancement of the work of the Society, especially in furnishing and beautifying the Unity Building, co-operating with the Board of Directors for the general good of the whole movement.

Meeting of the Women's Auxiliary the last Friday in the month, at 3 P. M., in the parlor of Unity Building.



## UNITY INN

MRS. ANNIE FLOWERS, *Superintendent*

An adjunct to Unity Building, where vegetarian meals are served. No meat or animal fats. Pure vegetable oils used in cooking.

# "Wee Wisdom" for January

*WEE WISDOM for January is brim-full of newness and joy as befits the New Year. It starts in with Mrs. Hardy's versification of Æsop's fable of "The Fox and the Crow."*



**"A Real Wee Wisdom"** with her bright face and New Year's greeting shines out from the third page.

**"The Story of Lovie"** in its XIII. chapter, "Christmastide," gives the reader a wholesome stroll in the wintry forest with its little heroine.

**"The Wee Wisdom Club"** has its IV. meeting as reported by Bessie Evans Pettinger, in which the story of "Princess Bluebell" absorbs their interest.

**"The Gospel of Nature Study"** has reached its XI. series. "God's Gift of the Trees" is the theme of interest in this number. Illustrated by photograph of "The Children's Tree."

BY LIDA H. HARDY

**"A Child's Wish"** Page poem by Mary Brewerton de Witt.

**Epistles.** Six pages of letters from WEE WISDOM's special correspondents, with photographs and original illustrations by the same.

**Blanche's Bible Lessons** for the month, are full of interest; her Corner full of wholesome thought, and her jingles full of joy.



If you have not read WEE WISDOM it will be worth your while to order a sample copy. We have been offering a magazine worth \$1.00 a year for 50 cents. Our management says it must be advanced in price, beginning with August, 1909, and so all who are looking ahead will please take notice that up to August WEE WISDOM subscriptions will continue to be 50 cents. Those who subscribe after will be charged \$1.

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about medicine, for the person cured would never think of going to a doctor.

“One more weakness of the modern faith cure is that its work often fails of permanency. Persons are cured of one disease only to fall prey to some other ailment. But this is the natural result of the common view of gospel truth in its broader application. How many Christians think of salvation from sin as either complete or permanent? According to the preaching heard in most of our pulpits, the sinner who is saved from sin today must expect to sin again tomorrow and be saved over again. Until men learn that Jesus is able to keep as well as save, and that the true Christian life is a life of abiding holiness, we may not expect that they will realize the power of faith to prevent sickness as well as cure it.

“The weaknesses of the faith cure are weakness of application, not weakness in the principle. When a trolley becomes stalled we do not begin to doubt the power of electricity; we look for some defect in the machinery or some lack of knowledge on the part of the motorman. We ought to judge the faith cure by a similar method.

“John Fiske says, ‘He who swallows arsenic will be saved, not by prayer, but by an emetic.’ How does he know? If experience proves anything it proves that prayer is more potent for the cure of every ill than is any drug known to man. For this reason I part company with the learned professor, and take my stand with the devout seer and poet who says:

‘More things are wrought by prayer  
Than this world dreams of.’

“For many Christians faith has become a mere cant phrase. We have cast away its original meaning, and have applied the word to a system of doctrine. Men who are loud in their protestations of faith in God for the salvation of their souls, display an utter want of faith in his power to keep their bodies.

• “We are debtors to Christian Science for what her teachers have done to expose the folly of discussing disease and the symptoms of disease. If the system accomplished no more than to make an end of the habit of talking about pains and ailments, if symptoms and sickness became tabooed subjects in polite society ; that were sufficient to merit everlasting gratitude. If through the influence of her teaching it shall become a criminal offense to advertise patent medicine with details of pain and weakness, more than half the ills from which man suffers will be cured at a stroke. I venture the assertion that there is no germ, bacillus or microbe known to the fraternity that is so insidious in its attack, or so destructive to public health as is the patent medicine advertisement left at our doors.

“The scribes and Pharisees of our Lord's time ridiculed his miracles as wrought through Beelzebub. They believed the miracles of the Old Testament, or thought they did, but scouted the more wonderful works of their own contemporary, Jesus. Precisely the same spirit of unbelief impels many Christians today to assert their belief in the miracles wrought by the historic Jesus of the first century, while they denounce as delusion or humbug every similar work of the living Christ of the 20th century. Such an attitude of faith is suicidal and impotent. If God does not or cannot manifest his power in miracle-working now, we have no rational ground for believing that he ever did so. Again, if the miracle-working power is not available for our needs today, it is not of the slightest importance or interest to us that it ever was available. For this reason I have tried to link the past with the present by an unbroken line of healing miracles, so bringing the gospel miracles into vital touch with our ever-progressive Christian life, and transforming the mighty works of the Saviour from mere relics of a dead antiquity into practical and living forces for the complete redemption of mankind.”

## A HIGH CHAIR LESSON

One morning last week a neighbor came running into our house asking someone to come quickly, her baby had fainted. She is a young mother, and she was very much frightened, as her sister has a little one manifesting an apparently very serious difficulty which began in the same way.

Our neighbor's baby girl is nine months old, and has always been healthy. It was plain to me that all it needed was fresh air and exercise. The mother is so fearful that the baby will take cold, that she will not let it down on the floor to crawl about, but keeps it tied all day long, when it isn't asleep, in a high chair, and she fears to take it out doors, although the weather has been ideal. Most of the time it is kept in a room into which the sun never shines directly. I called her attention to these facts, and suggested that she wrap the baby up and let me take it for a walk in the fresh air, while she opened up the house and aired it. She said, "Why, when you think about it, it does seem reasonable that there is nothing really the matter, and she just needs air and sunshine and exercise." And she was so relieved and happy to be free from her dreadful fear. Now she gives the little one a daily airing, and is trying to carry out the suggestions given her.

As I thought it over, I felt a little vexed that a grown-up woman had so little judgment as to keep a nine-months-old baby tied up all day in a high chair. I thought of the new life constantly coming in, and of the suffering the little one must have experienced in not being free to let that new life have expression. But all at once it flashed into my mind that there was a lesson in it for me, and that some of the rest of us grown-ups were no wiser than this mother. We are growing, and many of us are all the time declaring new life, when we are not expressing what we have.

The life comes in as we open ourselves to it, and not finding its true expression, it makes us uncomfortable, and we think we are sick, or something serious is the matter. We are tied up in a high chair with some limiting thoughts, and we need more than anything else to realize freedom. The lesson came to me very forcibly, and I have since been declaring that in the fearless freedom of Christ I live, and all my life forces find in that freedom perfect, harmonious expression.

God does not limit us; we limit ourselves. We go around and around in the same daily rut, not realizing we are free. For one thing, we place limitations on ourselves by believing in lack. I have seen people deny themselves a little enjoyment for the sake of saving ten cents car fare, and have thought, "What is the difference, so far as liberty is concerned, between such a person and the prisoner in the penitentiary, who does not go out for a pleasure ride. One is just as much in bondage as the other."

We may be sure that when the free Spirit of God begins to come into our consciousness in answer to our prayer, that it will break up some of our old habits of thought and action. If we keep trying to go on in the same old daily round, we will find ourselves disturbed, and everything will seem out of order. The Spirit is seeking to establish the Divine Order in our lives, and we are ignorantly resisting it when we persist in trying to carry out our old ideas. We live the same life over and over until it is worn threadbare. We need new life and new ideas, that the new life may find expression.— E. L. C.

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The storms of life do not terrify me, because I know there is but One Power governing and controlling all nature. That Power is Love, and it covers me with its omnipotent wings wherein all is safety.—  
*Hannah More Kohaus.*

## GAZE ON THE ABSOLUTE LIFE

Harry Gaze, of London, England, dropped in at Unity Headquarters Sunday, December 6th, and made us a call between trains on his way to Chicago. Mr. Gaze is well known to our readers as the faithful advocate of the Live-Forever Philosophy. He came in time for our Sunday evening meeting, and made us a short talk—clear, logical, forcible, emphasizing God's willingness to save to the uttermost. We did not get the notes of his talk, but give below the substance of it.

I am reminded of the text in Scripture, "Where there is no vision the people perish." The world owes its growth to the idealist, the man who has visions, ideals of better things. Visions and ideals are characteristic of the child-mind. Jesus said, "Except ye become as little children, ye cannot enter the kingdom of heaven." We must have the child-mind which is filled with visions of possibilities to be fulfilled.

The difference between the child-mind and the adult-mind is that the child-mind lives in the enjoyment of the present, of its present good, and looks forward to increasing good, while the adult-mind looks back to the past and settles down into the belief that its good lies in the past.

Men are now having visions of the possibility of living forever. This ideal was held up by Jesus, and we have his prayer, "Thy will be done on earth as it is done in heaven." If heaven is distant from us, and people enter into it by dying, Jesus would hardly have called them back from heaven. He came to do the will of the Father, so it must be the Father's will to save people from death. When we pray, "Thy will be done," we are praying for the establishment in the earth of the kingdom of heaven where life only is known.

I am sometimes asked if we should keep birthdays. I reply, Yes. But instead of keeping them as adults do, observe them as the child-mind does. The adult connects the thought of age with his birthday, and

fills the day with more or less gloomy, depressing thought. He looks back regretfully to his lost youth, and has definite or indefinite thoughts about being one year, one day nearer the end. It is such thoughts that bring the appearance of age. The child glows with joy and enthusiasm over his birthdays. Every one brings him nearer his ideal of being grown up, and having fulfilled to him all the possibilities he dreams of. In the true understanding man can keep youthful, for he knows there is no end of possibilities, and that when one is fulfilled another awaits him.

Solomon in a pessimistic mood said, "There is nothing new under the sun." But the Christ tells us, "Behold, I make all things new." In the ever new state of mind, the youth and beauty and health and everlasting life we desire are found, and the dreams and visions and ideals of the prophets are fulfilled.

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There is something servile in the habit of seeking after a law which we may obey. We may study laws of matter at and for our convenience, but a successful life knows no law. It is an unfortunate discovery certainly, that of a law which binds us where we did not know before we were bound. Live free, child of the mist—and with respect to knowledge we are all children of the mist. The man who takes the liberty to live is superior to all the laws, by virtue of his relation to the lawmaker. "That is active duty," says the Vishnu Purana, "which is not for our bondage; that is knowledge which is for our liberation; all other duty is good only unto weariness; all other knowledge is only the cleverness of an artist."—*Henry D. Thoreau*.

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"Only the present moment is ours."



# BIBLE LESSONS

BY  
CHARLES FILLMORE

*(Text from the American Revised Edition.)*

## LESSON 4. JANUARY 24.

### THE LAME MAN HEALED — Acts 3:1-26.

Print Acts 3:1-16.

1 Now Peter and John were going up into the temple at the hour of prayer, *being* the ninth hour.

2 And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 Who seeing Peter and John about to go into the temple, asked to receive an alms.

4 And Peter, fastening his eyes upon him, with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something from them.

6 But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk.

7 And he took him by the right hand and raised him up; and immediately his feet and his ankle-bones received strength.

8 And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God:

10 And they took knowledge of him, that it was he who sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as he held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12 And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this man? or why fasten ye your eyes on us, as though by our own power or godliness we have made him to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Servant Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him.

14 But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you,

15 And killed the Prince of life; whom God raised from the dead; whereof we are witnesses.

16 And by faith in his name hath his name made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness in the presence of you all.

GOLDEN TEXT — *And by faith in his name hath his name made this man strong, whom ye behold and know.*  
— Acts 3:16.

The "gate of the temple which is called Beautiful" is Spiritual Understanding. This gate opens when we pray and praise. Among the twelve faculties of the mind, as typified by the twelve sons of Jacob, it is Judah. When he was born, Leah said, "Now will I *praise* the Lord." In our lesson today, "Peter and John went up into the temple at the hour of *prayer*." Some people think that the understanding of the inner life can be attained without prayer, but they are mistaken. All who have reached heights in things spiritual have been noted for their devotions. Jesus was a striking illustration of this. He spent whole nights in prayer, and he seemed to be asking the Father and thanking him in almost the same breath on every occasion where there was a great work done or a notable truth expounded.

The man lame from his birth, who lay at the gate Beautiful asking alms, is the I AM who has not affirmed his spiritual strength through the living Christ. John is Love, and Peter is Faith. These two may be present in the consciousness, and the fulfillment of the Divine Law still be lacking. This is because the I AM *asks alms*, that is, there is reaching *out* for that which is *within*. People expect God to give them something out of heaven as if he were far away. The command is, "Look on us." Faith is Spirit, and always right at hand. Love is the very substance of your being. *Look upon them*—that is, center your attention, concentrate your mind upon these essentials of the spiritual man, manifest the Jesus Christ of Nazareth, and you will make connection between the

within and without of Understanding. Your ankle bones will receive strength.

“And his name through faith in his name hath made this man strong.” A man’s acts are associated with his name, and a quality, peculiar to him, always accompanies the mention of that name. If he has done noble deeds, others do noble deeds when they think of him. If he has been an intellectual genius, his satellites will be found among those who study his works. If he has done miracles in the name of the Most High, “his name through faith in his name” will inspire others to do likewise. So we say, “If Jesus Christ of Nazareth demonstrated the power of God and healed the weak in understanding, I also can do the same.”

“Ye shall do these things and greater.”

## LESSON 5. JANUARY 31.

### THE TRIAL OF PETER AND JOHN — Acts 4:1-51.

Print Acts 4:5-20.

5 And it came to pass on the morrow, that their rulers and elders and scribes were gathered together in Jerusalem:

6 And Annas the high priest *was there*, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest.

7 And when they had set them in the midst they inquired, By what power, or in what name, have ye done this?

8 Then Peter filled with the Holy Spirit said unto them, Ye rulers of the people, and elders,

9 If we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole;

10 Be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* in him doth this man stand here before you whole.

11 He is the stone which was set at nought of you the builders, which was made the head of the corner.

12 And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.

13 Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14 And seeing the man that was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny it.

17 But that it spread no further among the people, let us threaten them, that they speak henceforth to no man in this name.

18 And they called them, and charged them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye:

20 For we cannot but speak the things which we saw and heard.

**GOLDEN TEXT** — *They were all filled with the Holy Ghost, and they spake the word of God with boldness.*—  
Acts 4:31.

When Spiritual Understanding is opened and the light of Truth begins to shine in the Temple, there is a stirring up of thoughts, and no little opposition. Thoughts make the temporal man and his world. We are creatures of thought, though we sometimes pride ourselves on our freedom. The most tenacious thoughts are those based upon religious teaching. A man will suffer more tribulations in defense of his religion than anything else. The religious martyrs of the past stand out as shining examples of what men and women will endure in the name of religion.

When a new relation is revealed to us between man and God, and the priest that ruled as mediator between us and our far-away deity is found to be a superfluity, there is an uproar in consciousness. These thoughts lay hands upon the illuminated ones, and cast them into prison, or darkness and bondage. It is well to be posted about these movements of the mind, as it saves much perplexity. While this contention in the thoughts is going on there is sometimes agony and fear. This can be made of non-effect when we are warned in advance. This is the object of the Scriptures. The first question the scribes and Pharisees ask is, "By what power or by what name have ye done this?"

That man has originating capacity in religious matters seems beyond the comprehension of the average mind. Awe and mystery have so long been concomitant of spiritual things that the soul quakes in fear whenever there is a thought out of the beaten path. "A prophet is not without honor save in his own country." People will not believe that an ordinary man, whom they have associated with, may be inspired of God, and he must go among strangers before his message will be received.

Some question the truth that comes to us from that kingdom within. We sometimes suppress our God-given thoughts, and thus grieve the Spirit. We want some external authority to sanction our teaching, forgetting that every religious doctrine was in its beginning given out by some unauthorized one. Who told Moses to go forth on his mission? The I AM of God. That I AM has been recently manifested again unto us through Jesus. Some have crucified it in their consciousness. It is the very corner-stone of the character which many have cast aside. But "there is no other name under heaven, that is given among men, whereby we must be saved."

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## LESSON 6. FEBRUARY 7.

TRUE AND FALSE BROTHERHOOD — Acts 4:32-5:5:11.

Print Acts 5:1-11.

1 But a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back *part* of the price, his wife also being privy to it, and bought a certain part, and laid it at the apostles' feet.

3 But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Spirit, and to keep back *part* of the price of the land?

4 While it remained did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words fell down and gave up the ghost: and great fear came upon all that heard it.

6 And the young men arose and wrapped him round, and they carried him out and buried him.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much.

9 But Peter *said* unto her, How is it that ye have agreed together to try the Spirit of the Lord? behold the feet of them that have buried thy husband are at the door and they shall carry thee out.

10 And she fell down immediately at his feet and gave up the ghost: and the young men came in and found her dead, and they carried her out and buried her by her husband.

11 And great fear came upon the whole church, and upon all that heard these things.

GOLDEN TEXT — *Lying lips are an abomination to Jehovah; but they that deal truly are his delight.*—  
Prov. 12:22.

This lesson should be called "The Denial of Deception." When the Spirit of Truth begins to flow in the consciousness, a great cleansing goes on. In Greek mythology this is one of the works of Hercules — turning the river through the Augean stables. This great river of Truth makes a clean sweep of the accumulated refuse of generations. Man in his mortal thinking has filled his mind with error after error until the consciousness has not been able to be cognizant of them all at once, and they have settled back into that stored-up memory realm called subconsciousness. When the light of Absolute Truth begins to shine, all these dark corners are illuminated and their filth exposed.

Man is free to give up his mind to the rule of the Holy Spirit or retain it in whole or in part. We are never forced to be good nor truthful nor holy. We can live on the animal plane or the spiritual as we may choose. When, however, we have chosen the spiritual, and agreed to give ourselves wholly to the Higher Life, we must not hold back any of our possessions. These possessions are not necessarily lands and money, as represented in this lesson, but all that we count valuable in mind, body, and affairs. The true church of Christ is a great school of spiritual

discipline, and whoever enters this school must give up the world and all his earthly desires.

There is a lurking belief in the mind that we can join this great school of spiritual development and at the same time retain our hold upon worldly things in a measure. This belief is Ananias — deception. Deception in the mind is a very subtle mortal error and causes the would-be disciple much misery. The best way to handle it is to uncover your whole inner consciousness to the Spirit, and ask to be thoroughly purified and cleansed. It is a very bitter pill to take sometimes, this admission of lying and deception in the mentality. But do not be squeamish; you will find that there are others in your alley who are similarly affected. This liar and deceiver has two sides in your mind. Outwardly, or in the conscious thought, it is Ananias; in the subconscious thought it appears as Sapphira. Both of these must die before your church or spiritual thoughts will increase in numbers and power. The best and quickest way to dissolve these liars is to boldly face them up and accuse them of holding back part of the price.

Do not try to excuse yourself in matters that have to do with God. You cannot hide anything from the all-knowing Spirit, and the quicker you confess, put the breath out of the deceiving thought and bury it out of sight, the better it will be for you and your spiritual development.

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## LESSON 7. FEBRUARY 14.

### THE APOSTLES IMPRISONED — Acts 5:17-42.

Print Acts 5:17-32.

17 But the high priest rose up, and all they that were with him (which is the sect of the Sadducees), and they were filled with jealousy,

18 And laid hands on the apostles, and put them in public ward.

19 But an angel of the Lord by night opened the prison doors, and brought them out, and said,

20 Go ye, and stand and speak in the temple to the people all the words of this Life.

21 And when they heard *this*, they entered into the temple about daybreak, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison-house to have them brought.

22 But the officers that came found them not in the prison; and they returned, and told,

23 Saying, The prison house we found shut in all safety, and the keepers standing at the doors: but when we had opened, we found no man within.

24 Now when the captain of the temple and the chief priests heard these words, they were much perplexed concerning them whereunto this would grow.

25 And there came one and told them, Behold the men whom ye put in prison are in the temple standing and teaching the people.

26 Then went the captain with the officers, and brought them, *but* without violence; for they feared the people lest they should be stoned.

27 And when they had brought them, they set them before the council. And the high priest asked them,

28 Saying, We straitly charged you not to teach in this name: and behold, ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us.

29 But Peter and the apostles answered and said, We must obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree.

31 Him did God exalt with his right hand *to be* a Prince and a Saviour, to give repentance to Israel, and remission of sins.

32 And we are witnesses of these things; and *so is* the Holy Spirit, whom God hath given to them that obey him.

GOLDEN TEXT — *Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.*— Matt. 5:10.

Many conflicts take place in the mind between the old and the new lines of thought. The new encroaches upon the old, and occupies its field as teacher and leader. There is reaction again and again, and we sometimes think it would be best to crush out entirely these revolutionary truths which are making such powerful headway in the consciousness. Some people are too cautious to become real Christians. They dare not let go the teachings of their forefathers for fear they may be led into some heresy, and lose their chance of getting into heaven.



But if we give it a chance to express itself we will find, even among our most conservative Pharisee thoughts, a leader who advocates common sense and reason. This is Gamaliel, "the doctor of the law," who advocates that Truth be tested by its fruits.

Prejudice and bigotry often blind us to the real merit. There is in everyone that spirit of fairness which will give every idea a chance to prove itself. "If this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it." This is the conclusion of every well-balanced mind and we should listen to every doctrine with this good judgment to the front.

But it does not follow that we endorse a doctrine when we are tolerant of it. Listen to the testimony and weigh it as a good judge. If you cannot accept it do not condemn it, but put it on its merits and let it work out its own salvation.

This lesson is especially applicable to the present status of the Revised Christianity of these times. There are those who are doing things in the name of Spirit that the conservative thoughts in the majority of us cannot endorse. We cannot see this Truth used as a source of money getting and call it good, yet we should not condemn those who are so using it. Let them stand or fall by the law, If their work be of God, it will stand; if it be of men, or personality, it will fall.

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He who is master of the inner is not mastered by the outer. Even those adverse conditions, under which men are sinking every day, become the servants and helpmeets of him who woos wisdom, and follows her commands. To him nothing is "adverse," everything is conducive. Every condition is the wise man's opportunity.—*The Light of Reason.*

# KANSAS CITY MID-WEEK MEETINGS

Wednesday Meeting December 16, 1908.

LED BY MRS. WRONG

Opening song, "Christ Within."

Silent Meditation: "*The all-powerful mind of Jesus Christ in me dissolves and dissipates every adverse thought.*"

Mrs. Wrong said, in part: Seek first the kingdom of heaven and all things shall be added unto you. We who have tried this promise know it to be true. We also know that there is no limit to man's possibilities. We are taught by Spirit of spiritual things.

Each word of truth that we realize is putting in the leaven which in time will leaven the whole. We must look within and not without to find this kingdom of heaven. I have always been earnest in my desire to be a Christian, but it seems I did not know how. I did not understand the Bible, and there was no pleasure for me in reading it. Sermons seemed to give me no light, and I was groping in the wilderness; but I praise God that his promise, "He that seeketh findeth," has been fulfilled to me, and that all promises are fulfilled to me as fast as I am ready to use them; but I must prepare myself before I get all the benefits that await me. I must live the life that Jesus taught and lived; I must walk in the straight and narrow path, and that means to watch and pray. We are all children in this great school of life; for except we become as little children we cannot enter into this kingdom, and the only true teacher we can have is the Christ within, loving, tender and true. He is constantly with us, nearer than hands or feet, or even our very breath.

Then let us not be idle one moment; but busy continually getting rid of the old thoughts of materiality, the false teachings and beliefs, and make room for the real and the true. We should be very careful

what we attach to the I AM. Do not be afraid nor discouraged. Every effort is richly repaid, and each one of us must solve the problems of our lives. No one can do it for us. When Jesus was demanded of the Pharisees when the kingdom of God should come, he said, "The Kingdom of Heaven is within." In Mark 4:11, he said, "Unto you it is given to know the mysteries of the Kingdom of God."

He was talking to his disciples, and are we not his disciples and held responsible for our thinking, as were the twelve? The Christ within us is speaking every moment, guiding and directing us, if we open our hearts to him; not by talking to him, but by being still and letting the Holy Spirit take possession of us.

God is not found in the noise and turmoil, but in the stillness.

My friends, let us continually praise and give thanks for all the blessings we have, and for the knowledge of what we are; for the example of the perfect life of Jesus, and for the fact that we are joint heirs with him to the kingdom.

Mrs. Pearson: Jesus never uttered a truer saying than, that "the kingdom of heaven is within," and we can realize this truth best in the stillness. Let us get still and earnestly seek and we shall find.

Shallow water is noisy as it ripples over the pebbly bed of the channel, but deep water is still and serene. Let us not talk so much, but quietly live. I have come to the conclusion that just as fast as we are ready we are given the problems, and should consider them blessings. The spirit of Truth knows our strength.

I will relate an incident which happened recently. I was getting ready to attend the Wednesday meeting here, when I stepped into an open stairway and fell to the bottom. I got up laughing, not being injured in any way. A few minutes before the thought,

"He shall give his angels charge over thee to keep thee," came to me, and after recovering myself it was followed by, "Lest at any time thou dash thy foot against a stone." That good thought was my angel of protection, proving the doctrine then and there.

We who are permitted to come here to the Wednesday meetings are truly blest, in the teaching, the healings and the strengthening experiences of our fellowman. My heart is always here whether I can attend in person or not, and I get many blessings at this hour from my heart being attuned with yours *in* the spirit of Truth.

Mrs. Fyke: The Spirit of Christ within me is the overcoming of all adverse thought. I love all, and am loved by all. Blessings come to me with greater and greater abundance, and my life is filled with blessings from God, the greatest of which is peace and contentment.

Mrs. Jones: I am master of myself. I have thoughts and want to share them, but I seem sometimes in bondage. I am master today and am proving it, by overcoming fear, and sharing my thoughts with you, and I may be able to help some timid person to overcome and to express himself here today. We must not listen to "I can't," but always "I can," for we can do all things. We will be given the power, I know, for I am demonstrating now the power to overcome timidity. I find the statement, "In quietness and confidence is my strength," a great help. Let us know that we have all power and that we are poised and serene.

Mrs. Heller: We must understand the Bible in the light of Spirit. When I take up my Bible to read I ask the Spirit to guide me, and I find it a great help. I was reading the other day, "The wilderness shall blossom as the rose." The thought came immediately, what is a wilderness? A wild uncultivated tract, of course, and I knew that our minds, which material

thoughts had made like a wilderness, with the Spirit of Truth could be made to blossom as the rose.

Mrs. Yancey: Be still and know. There is only one way to learn, that is of Spirit; the way is plain with its guidance. The Spirit guides us, and the Truth makes us free. Jesus said, "My words they are Spirit and they are life." Let us know the truth and the truth shall make us free.

Mrs. Fillmore: Taking charge of the healing gave for meditation the thought, "God is the health of his people."

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Wednesday, December 23, 1908

### CHRISTMAS SERVICES

LED BY MR. FILLMORE

Opening songs: "Joy Today," "Keep on the Sunny Side."

This is the season of plenty. We should ignore every thought of lack. In the spring we plant in faith the seed that will bring forth many fold, but in metaphysics we must see deeper than natural planting. Nature is now astir in her subconscious, and we as representatives of all that is, find deep in our minds thoughts stirring to new life. Let us stir up the gift of God within. The husbandman plants the seed in his garden, and stirs them up; so let us plant right thoughts in our subconscious minds and keep them growing. The great message is, Joy, "Glory to God in the highest, peace on earth, good will to men." We will take today for our silent meditation, "Rejoice, and again I say, Rejoice."

Growth in understanding is necessary to redemption. Let us think of ourselves as students constantly increasing in knowledge. To merely believe a creed doesn't expand man. True religion is a constant expansion, an unfoldment, a better and better understanding each day of God and man. This is the Christ-Mind that increases in wisdom and stature.

Holidays are representative only. We have Christmas representing or commemorating the birth of Jesus of Nazareth, but that is only one way of looking at it. Students of mind look deeper. They ask why called Christmas? What relation does it bear to mental and spiritual unfoldment? What special phases of the Christmas holiday should I cultivate to get the best results? There must be good back of every act of man. Search out the focal point in the Christmas holiday as it is observed. What is the good of giving gifts? It fosters the spirit of generosity. "It is more blessed to give than to receive." Some find joy in accumulating, others find joy in spending. Concentrated efforts in money-getting are all right if we learn to give and distribute that which we get. Christmas is a good time to observe this law of giving.

The message of the angels is "Glory to God in the highest, peace on earth and good will to men." Let us desire to have the glory of the Spirit as one who knows that he is connected with the great Universal resource. Earth is the man of every day affairs, the state of outward appearance held in place by mind. What a glorious proclamation! Good will to all men. Wishing everybody good, seeing everybody prosperous, beholding all the world filled with joy! This is a part of the Christmas doctrine — more happiness in the minds of men always and everywhere. We have a perpetual Christmas tree in the consciousness of Omnipresent Substance and we ourselves are Santa Claus. Then give constantly, stretch the sublime imagination, that all things are now provided for everybody, everywhere.

Mrs. Pearson: We have been told never to look back. Lot's wife looked back and we know the result, but I find in retrospection a help. By way of comparison I can see the advancement I have made and as I review the past year I find I have made wonderful progress. I am stronger. I used to be one day up on the moun-

tain top and the next day down in the valley, but the past year I have been able to live on a higher plane. I can concentrate better, am better poised, and can realize more fully the abiding presence of God, and it is great cause to me for rejoicing.

Mrs. Blake: The joy of the Lord is the strength of my life.

Song, "Christ Within."

Mrs. Heller: Jesus the Christ was born in Bethlehem. I was thinking of him as a babe, and how a babe knows only love. But as the child grows the love grows. So the Christ born within our consciousness may be as a babe in love, but as we grow in understanding of the Christ within, our love grows. Jesus said he was the Son of God and we know we are heirs with him to the kingdom. We should always rejoice in this thought. Our lives are not limited by habit, for we are children of God. The birth of Christ in us is to know we are his children. Let us remember the brotherhood of man not only at Christmas time but at all times.

Mrs. Jones: Mrs. Eddy has said the birth of Christ in man is not the work of a moment, but of years. Christ is born in our consciousness over and over again and again. At times I appear to be at a standstill, then I dwell on the thought of Jesus Christ and feel the Christ again within me. I think sometimes we are so much more conscious of what we are doing than at other times. When we are least conscious we may be doing our best work.

Mrs. Davis: It seems to me we become like little children as we come into this Christ consciousness. To a little child, each day brings some new understanding, some new light, and they are constantly unfolding, and so we as students of Truth are children in Spirit, gaining each day in Strength, Love, Joy and Peace; constantly unfolding into a higher and better plane.

M. C. O'NEIL, *Secretary*.

## MAN'S DOMINION OVER TIME

Creation is twofold, God's creation, man's creation. God's creation is in Spirit, in the ideal. Man takes those ideals and makes them the foundation of his creation. He makes form, shape, environment. He does this through thought and word. This being true, and observation proves it true, either physically or mentally considered, man should enter into the law of creation in all its details.

In our study of Being we strive to marshal all the forces of thought into consciousness, and straighten them out. We strive to "make straight the way of the Lord." The creative power of Divine Mind enters into man's work when he makes his mind receptive thereto. When the mind is in turmoil through wrong understanding, it cannot perfectly receive and express the ideals of Divine Mind. In the present development, it is necessary to take up all questions and put them in right relation.

In the six days creation of Genesis we read that Divine Mind thought out the whole creative plan, and set man in authority. Man is the acme of Divine idealism; he should exercise his dominion, and enter into complete mastery over everything.

Are we masters of all things? If not, why not? Go into the different avenues of your environment and see if you are master. If not, you are not exercising your prerogative. You must be master to be happy, because dominion is yours under the creative Law. Just to the extent that you give up to external things do you lose your dominion.

We should direct all the forces that enter into our lives; we give up to many external conditions, when a little analysis and understanding of them would set us free. Jesus Christ laid the foundation of his church, a spiritual consciousness, which is now ours, on faith. He took Peter as a type of that foundation.



He said to Peter, "Thou art Peter, and upon this rock will I build my church." By faith we build, and bind or loose whatsoever we will. Applied to creative power, we find that faith has power to bind or loose environment. Yet to your faith add understanding. Faith and understanding should co-operate in the well-balanced mind.

What is your estimate of the conditions that environ you? When you understand that which seems to oppress and bind you, you perceive its powerlessness. You find that it has no such power as you have been giving it. The ignorant assumption of the intellect will dominate you if you allow it. You should know that most of what it assumes is a mere figment of blind belief.

We are just now entering in to what men call the New Year, and those who are in the intellectual concept of time take it for granted that years have power. So man becomes subject to time. It is surprising to know to what extent men have given up to the idea of the power of time. They believe their bodies grow old with the passing of the years. Have years power over man? If so, where does that power lie? None of the wise ones in either material or spiritual science have made any such claim. Man has given up to a mere belief in time. We read about three score years and ten as a limit to man's life, but the Scriptures put a negative on this again and again. Adam lived 930 years; Methuselah 969 years, and Noah 950 years. That does away with the three-score-and-ten standard. Why do men not now live to such great age? Because they have not the grasp on the life-idea that they once had.

Years have nothing to do with the life proposition. Be careful how you load up with years. The Bible says Abraham "died full of years." If he had not filled up with years, he might be alive now. Job died "full of days." Joshua was "well stricken in years."

Moral: Don't get full of years, or days, or any ideas of time.

People who understand the power of mind to create conditions, should use that power to absolutely wipe out of consciousness all belief of years. In Revelations we read that the angel said that time should be no longer. When he made this proclamation, he stood with one foot on the sea and one on the land. The feet represent the negative pole of understanding, or the understanding of material conditions. The angel of the Lord, the free, full expression of God-Mind in man, declares his understanding and sets free from the idea of time, the earth or formed realm and the sea or unformed realm of thought. When man gets into the understanding of the Absolute, he takes his freedom from all bondage of time, and declares that time shall no more enter into the Substance of his mind, or body or affairs.

The Ego has power to say yes or no; to bind or to loose. When this understanding is attained, time has passed away. The ego is master of time. It says, "Before Abraham was, I am." There are no years, no past, no future. All is present. I am telling you the Absolute and you can prove it. It is good to have our attention called to the intellect's assumption of time. Time is not fixed — we have solar time, railroad time and other assumed measurements of passing events, but no absolute standard time. In a newspaper report of an interview with the chief Observer at Greenwich, he said, "There is no such thing as time. We fake it." This acknowledgment, from the very headquarters of earthly time, reveals its hollowness.

If time is a man-made fake, how about the widespread belief in passing years? A fake and more of it. The pious dyspeptic and pensive poet revel in the years that are passing by, but they are merely exercising imagination. Astronomy says that a year is the sum

of days it takes the earth to travel around the sun. The earth comes back promptly to the place which man assumed as the starting point of his yearly estimate, so what has passed away? You say time has passed. But time is only the measure of earth movements and the events that pertain to materiality. Everything that enters into this relation returns like the earth to its appointed place, so there is no "passing away" of anything. Our friends have not passed away — they have simply lost their hold on substance. They have allowed these false claims of sense to become more powerful than the I AM, and the result is a letting go of the body. The saving message to every Ego is "Present your bodies a living sacrifice, holy, acceptable unto God."

So let us be free from bondage to the belief in time. Let us believe in the fulness of the now. Now is the time to rejoice in the abundance of Good. Do not look back. Remember Lot's wife. If you look back to the joys of the past, you will soon be recalling its sorrows also. It is not safe to look back at all. When you dwell on the past you are working on a false foundation. There is no past. There is no future. All is *Now*.

You cannot comprehend eternity if you try. You will only get dizzy in trying. When the intellect tries to grasp the idea of endless years, it gets beyond its depths. The disciples of Jesus asked him when the kingdom of God should come, and he said to them, "No man knoweth; the Father alone knoweth." All we have to do is to watch and pray. We have all we can do to take care of the now. Do not spend any time looking for a Day of Judgment. The Day of Judgment is every day and every moment. Forgive Now. Watch Now. Pray Now. It is our blessed privilege to enter now and here into consciousness of all that God is. The inspiration of the Spirit was not all used up in the past. God's

Presence was not manifest merely in the Old Dispensation. His power is pouring out upon us more and more. Acknowledge it in all ways. Enter into the consciousness of I AM Presence. God sends his I AM Law down into the darkness of the Egypt consciousness at all times. The account given in the Scriptures does not belong wholly to the Mosaic dispensation. The Spirit is now going down into your consciousness and setting you free from all bondage to material conditions. If you wish to escape the bondage of time make this your daily affirmation: "I do not believe in passing years — I enter into the fulness of the Eternal Now."

[Stenographic jottings from an address before the Unity Society, by Charles Fillmore.]

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Man's life is not confined to three score and ten years. Here are the ages of some of the patriarchs:

Adam	930 years.
Seth	912 "
Enosh	905 "
Kenan	910 "
Mahalalel	895 "
Jared	962 "
Enoch	365 "
Methuselah	969 "
Lamech	777 "
Noah	950 "

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The real power of thought does not come from positive mental action, but from the opening of the mind to the invincible power of deep, interior, spiritual action. Forced or determined action on the surface does not produce the powerful mind. The powerful mind is powerful because it gives expression to the power of the great within.—*Eternal Progress.*



"Be still and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH.

**I**T is found when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine **UNITY**. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us freewill offerings, as no charge is made for any service we render.

This Society has been in existence about nineteen years, and has over 16,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 p. m., your local time. The Spirit will adjust geographical differences.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady. Cloth, \$1.00; paper, 50 cents.

**UNITY** is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take **UNITY** and the "Cady Lessons" together we make a rate of \$1.35 for both. **THE SIGNS THAT FOLLOW** is the special messenger of this Society, and all members should read it. Subscription price, freewill offerings.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached day and night by letter, telegraph or telephone. Give name of patient and trouble, in telegram.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep this in mind, and do not send messages to the two departments in one letter. By complying with this request you will avoid delay in receiving answers to your letters, and will also lighten our work.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Address

**SOCIETY OF SILENT UNITY,**

Unity Building, 913 Tracy Ave.

KANSAS CITY, MISSOURI.

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## CLASS THOUGHT

JANUARY 20TH TO FEBRUARY 20TH

[Held daily at 9 p. m.]

*THE Lord is the strength of my life; of  
whom shall I be afraid?*



## PROSPERITY THOUGHT

[Held daily at 12 m.]

*MY faith is established in Thee as the very  
substance of all that I desire.*

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## M Y H E A V E N

EMMA FISK-SMITH

I love to rest in my Father's care,  
To know he is keeping me everywhere;  
His love revealed at each step I see;  
Like brooding wings it is covering me.

I love to know that where'er I roam  
My Father's bosom is still my home;  
His presence comforts me all the while,  
And sunshine beams in his tender smile.

I love to feel that my Father's will  
Is always good, and I fear no ill;  
All mine is his, and all his is mine.  
And so I walk in this faith divine.

I love to enter his secret place  
Where dwells the light of my Father's face;  
To hear his voice in the silence sweet,  
And learn my tasks at his blessed feet.

I love to abide in his kingdom dear,  
And find its portals of pearl are here;  
That now an entrance is freely given--  
To be in God is to be in heaven,

## EXTRACTS

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FROM LETTERS WRITTEN TO STUDENTS AND PATIENTS BY THE CORRESPONDENCE DEPARTMENT OF THE SOCIETY OF SILENT UNITY

*These extracts represent the general trend of the doctrine taught at this Center, and they will be helpful to all who are under instruction or treatment :*



Our son's tonsils are badly swollen, and my husband wants to have them taken out. I would rather have your help. What can I do? —\*\*

The body is the Temple of God, and should be kept holy (whole). Every organ is balanced by some other, and every one is needful. Because men do not discern the use of the various parts of the organism, does not prove that any part is useless. The soul is poised in the body through organs and functions which balance one another. The positive part in the head will have its negative in the body. If any of these avenues of expression are removed, the soul is to that extent limited in its expression.

The tonsils have their opposite in the ovaries of woman and the generative glands of man. When there is congestion in any part, the mind should be centered at the opposite pole, with true words, thus establishing the perfect poise, equilibrium, balance.

This treatment should be given at the life center for congested tonsils in words like these :

“You are the offspring of Divine Mind, and the perfect poise of that mind is now established in you. You are filled with the abundant life of Spirit, and all your forces are equalized and harmonized through Jesus Christ.”

This freeing, harmonizing thought will quicken his circulation and establish it in Divine Order.

What do you teach about the Lord's Supper and baptism? What is meant by the text, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you and many sleep." I. Cor. 11:30.—\*#

When the child in the kindergarten gets the lessons his symbols teach, he no longer has need of the symbols. In fact, if he did not let go of them, and go on to something higher, he would not make much progress.

Much of Jesus' teaching was done by symbols. The consciousness of the race was not quickened sufficiently to discern the things of the Spirit.

Communion and baptism are both symbols. The bread of the Lord's Supper represents the pure spiritual Substance of Spirit, of the Lord's body, and the wine represents his life. This Substance and Life we are to appropriate through the mind until we are transformed by it into the incorruptible body and blood of Christ.

Baptism represents cleansing. By the cleansing Word of denial the mind and body are cleansed of materiality, and the way opened in consciousness for the descent of the Holy Spirit, the baptism of the Holy Ghost.

Eating symbolizes affirmation. Jesus Christ's life and Substance are powerful, and when received into the consciousness they stimulate the whole man. It is needful therefore that one who would eat or affirm his life and substance should first, by denial, cleanse the consciousness of all mortal thought, else he eats and drinks unworthily, and brings to himself damnation, that is damage. There should be a denial of sin, and an affirmation of the Christ righteousness; a denial of "the body of sin" and a discernment and affirmation of the Lord's body. In other words, God should be seen in the flesh, and every cell recognized as pure Spirit Substance, Life and Intelligence. The body,



under the mortal thought of it gets weak and sickly, and finally ends in corruption. When the Lord's body is discerned and affirmed, and everything appearing contrary is denied, the body gladly responds to the true thought about it, and begins to take on its true character. It is transformed by the renewing of the mind, and health and wholeness result.

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Make yourself strong and positive by speaking often to yourself these true words: "I no longer expect satisfaction of soul from material things. I am Spirit, and my soul is fed and satisfied with the infilling, nourishing Word of God."

We are glad for the demonstrations you are having for yourself and others. Why not begin to write the truths which you are learning? It will help you. By writing them they will become established in you; besides it may be your line of work. If you can get some of your friends interested in corresponding with you about Truth, you will find it helpful to you and to them.

If you feel led to come to us for a course of lessons we shall be glad to have you. Our primary course consists of twelve lessons, three each week. The subjects which will be considered in the next course, beginning Monday evening, February 8th, are:

The Difference Between the Personal and the Universal God Idea.

The Man Designed by Creative Mind.

How to Attain Conscious Identity with God.

How Man Forms His Body by His Thought.

The Vitalizing Power of Affirmation and the Cleansing Power of Denial.

The Constructive and Destructive Power of the Spoken Word.

The Faculties of the Mind Symbolized by the Twelve Disciples of Jesus.

The Wonder-Working Power of Faith.

True and False Imagination.

The Right Relation Between the Will and the Understanding Necessary to Success.

The Great Day of Judgment.

The Saving Power of Divine Love.

In addition to this, students are invited to attend the various meetings which are held here daily. These are part of the instruction. The power of the Silence in which the mind does its most perfect work is cultivated. Students who come under our instruction receive far more in this way than through the oral lessons.

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While I recognize the power I seem to be like a block of wood or stone. I find myself mixed when you teach a spiritual body and yet speak to the different organs of the physical body. Can you help my sight both physical and spiritual, or rather help me to demonstrate that mind *sees*?—\*\*

You do not get the results that you should because you believe that your body is material. All science, both physical and mental, arrives at the one conclusion, which is that the foundation of the body is an invisible force. But so long as the mind holds the thought that the body is material it will seem so to the beholder.

We do not treat the centers as physical, but spiritual. We have aimed to bring this out forcefully in our teachings. In concentrating upon the various centers you should affirm that they are spiritual, and deny all thought of materiality.

Any work on physiology will show you that sight is in a certain brain area which uses the eye as a telescope. Then to quicken your sight and strengthen it, talk to the sight idea in your mind, and it will set into action the energy which has become atrophied through the idea of a material body. This same process applied to every center will open the way for spiritual consciousness, and prove to you through feeling —“ the life thrill ”— that there is a spiritual body, even that this so-called material body is spiritual.

This treatment applied to the whole organism in both detail and the Absolute will quicken your idea of it, and you will see it as it really is. To accomplish this will require a daily treatment. How long it may

be before you realize the quickening we cannot tell,  
but we know results will be sure if you persist

\* \* \* \*

Does not the Bible teach that the sins of the father shall be visited upon the children? Is it not a law of nature? I am not complaining; the Lord's will be done.—\* \*

You are the offspring of God. Count your inheritance from him, and know that you are like your Father, God — that you have his abundant life, and his strength and wisdom. While you hold yourself in bondage to the belief of inheritance from father or mother according to the flesh, you will of course remain bound. It is a thought-bondage, and manifests outwardly in physical inharmony. Jesus Christ came and is here to set you free. Claim you freedom after this manner:

“I am the offspring of God, and I inherit my Father's perfect mind and life. I am free from all mortal thought-bondage about inheritance, and I thank God for my freedom in Jesus Christ.”

We do not believe it is God's will for his children to suffer. If the sins of the father are visited upon the children it is through the law of thought, and you can take advantage of this same law and think the Truth that makes you free. “In those days they shall say no more, The fathers have eaten sour grapes, and the children's teeth are set on edge.” “What mean ye that ye use this proverb saying, The fathers have eaten sour grapes and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel.”

Ella Wheeler Wilcox says:

There is no thing we cannot overcome.  
Say not thy evil instinct is inherited,  
Or that some trait inborn makes thy whole life forlorn,  
And calls down punishment that is not merited.

Back of thy parents and grandparents lies  
The Great Eternal Will. That, too, is thine  
Inheritance: strong, beautiful, divine;  
Sure lever of success for one who tries.

I had my name taken off the church roll here, and now the preachers say I am lost. Will you please explain to me your ideas about this.—\* \* \*

We do not think you have any cause to fear what the ministers say. In the first place we do not believe in being "lost" in the sense the church uses the term, and in the second place no man-made church is the Church of Christ. The true church or kingdom of God is within you, and you are responsible to no one but God for anything you do. As you learn more about your indwelling Lord, you will care less for the opinions of men, but will seek his guidance and Presence, and find in him your righteousness and joy and satisfaction.

We have all been lost — that is, we have been ignorant of God and separated from him in consciousness; but now men everywhere are waking up and turning to the Lord, and finding him as their righteousness, and health and plenty, and Source of All-Good.

While one believes in a far-away God, away in the skies somewhere who is angry with him and ready to send him to eternal torture for all mistakes and sins, he is surely lost. But when he lets go of this ignorant belief and comes to know that God dwells within him, a living, helping, healing Presence, then he is saved.

#### LETTER FROM A "LIVE" WOMAN

Recently a friend sent me three copies of UNITY. Ten years ago, I took one's years subscription, but conspiracies of circumstances prevented renewal. Now I write to tell a most wonderful experience; and I tell it in the earnest hope that it will reach others to the same beneficial ends.

I was bequeathed a heritage of suffering. Study of New Thought had done much to free me; but one special condition obstinately refused to abdicate in favor of Truth. Will say just here that I've been a deep student of the Christ-Idea as regards revelation, renewed youth, immortality in the flesh, and all the gracious promises made to the true believer. Have endeavored to live them insofar as my enlightenment enabled me. Of late, however, I have been heavily burdened with the griefs and woes

of others as well as the mastering of my own lessons, and my physical endurance had borne a severe test. This morning I was called to a duty that bore weightily upon me, and at noon was suffering from the old hereditary ailment so much that I was forced to lie down. As I did so I picked up one of the copies of *UNITY* which the loving friend had sent me. I make it a rule whenever I relax to fill my being with Truth, and this *UNITY* was nearest at hand. I lay reading for a time, resting also, when I fell into a light refreshing sleep. Awaking, I was sensible of the incessant aching that had troubled me so long, and commenced aspiring for relief. I spoke all the true, shining words I could command, claimed the promises, uttered fervent prayer and sought harmony with the Infinite in every way I knew. A suggestion came to take the Red Leaves from the last two numbers and bind them over the center of suffering. I did so, and again reposed for further meditation.

O, my dear friends! How can I ever put into human speech the wonderful thing that expressed itself so soon? Suddenly, just at the point where the inharmony was located, there started up, in an indescribable way, what I can best picture in language, as an "ignition." I both saw and felt it. It was a beautiful warmth, a golden glow; cherishing, healing; a sweet light balm that intensified not only the immediate relief from pain, but calmed and soothed and hushed every vibration that had resulted from former inharmonies. All at once this lovely golden light that was aflame, — indeed, my first thought was of the veritable Shekinah — dispelled all suffering, but when I called upon it to diffuse itself over my entire being, it at once enveloped me wholly. I was wrapped, literally wrapped, in a cloud of Flaming Love. I know no better name for it. Now more than six hours have passed, and not a quiver of pain has touched me. I simply *knew* when that beautiful balm clothed me, that the pain would never return again. *I know it will not.* If you feel this statement of a mighty, a glorious fact, will aid any other of your readers, please publish it. I am going to see several of my friends, tell them of this wonderful power to heal, and have them subscribe for *UNITY* if I can.

I must add that the teachings of *UNITY* relative to immortal youth and the entire overcoming of death correspond to what I've adopted some years ago. I was taught the old error of "preparing to die." I learned it, dutifully, of course; was not allowed to think for myself. The race believed that at a certain age the body must die. I counted birthdays straight ahead, for fifty years. On that birthday I had a consultation with myself. "Who will be harmed," I asked, if I reverse the order of counting, and deduct

one year with each annual circuit of the earth round the sun? Who is going to and who dare object, if I make a standard for myself in this regard?" My conclusions were quite satisfactory to myself, so next birthday, instead of being fifty one, I was forty-nine. The following year I counted forty-eight instead of fifty-two; and I've kept up that method of reckoning until, on the 13th day of last month, November, 1908, I was forty-one instead of fifty-nine. Result? I've grown young faster than I grew old. In other words, my appearance now indicates about thirty-five instead of the real forty-one. One lady remarked upon that phenomenon and I replied: "Certainly. It is but natural to grow toward the Truth, and unnatural to grow away from it."

On that memorable fiftieth birthday, I recall that a part of my reflections were to this end, viz: No one at twenty-five, could suddenly leap forward and be fifty years old, did they try; and, equally, no one could leap from fifty to twenty-five; but the ego can grow, in its manifestation, either way. The years, measurements of time regulated by our annual journeys about the solar center, are but measurements of time; but being such, we are equally justified in using them as we are to accept that night, being the negation of day, is the time to sleep. We find these specific rules arranged for our best physical good, and it best becomes us and our welfare to rightly utilize time. However, because I *have* a standard of measurement, it does not follow that I must use it altogether according to the dictum of any other mentality. I have equally as much right to adapt my own standard to my own best use, as any one has to direct me regarding some time-honored method of which I've grown weary. When I decided that I had fully as much right to count years backward as any other had to count them forward, and that by so doing I harmed no one, and might be enabled to demonstrate a mighty Truth, I acted upon my decision at once. I've triumphed to an extent I scarcely dared hope; *but now I know*.

"How long are you going to count backward?" asked a friend to whom I was speaking. To every one making this inquiry, I answered: "I'm going to count right backward every year until, according to the same rate by which I reached fifty years, I shall return to what I cognized as my twenty-eighth birthday when I passed it; then I shall stop. Each and every day and hour will be a birthday and hour into a higher life. I am master of the Ego, that is myself.

I've often asked myself and others the question, How can any one claim to be a Christian who cannot do the Christian's work? Being a believer in Christianity, and being a Christian, differ widely, if I am possessed of understanding. I may believe

in music or science ; but that belief don't make me a musician or scientist. Being a Christian is to do the works of the Nazarene, or of any Christed anointed one. Less than that makes one a believer, but not a Christian. In that sense only the truly Christed are exempt from death. The believer is no more an heir of salvation in the body, than the unbeliever. Indeed, I am growing to wonder how any one can claim salvation while the belief in death remains a part of his accepted doctrine.

I seek abundant supply ; and don't seek it for self alone, either. I merely want gold to do good work, gold to further the advance of Good, or the demonstration of Truth. Viewed in that light, however, doubtless the very stress in which I've always lived constitutes the condition over which to demonstrate. Had I never known need, had there been no burdens to bear, no trials to endure, surely I could not have pointed to bodily redemption with as emphatic claim for its merits as I can now do. Many might have said to me: "O, yes, but your way was smooth and mine was rough. Your feet were led in sunny climes while mine trod the dark, hard way of need," etc., etc.; as it is, none can point to more fiery way over which they reached the heights than I. I've long since met trials face to face, greeted them with a glad welcome, and declared I enjoyed nothing so much as mastering them, knowing that in such mastery I gained power. On the 13th of last month, I pictured myself meeting old father time, and saying to him, "Sonny, give me your scythe. I'll re-cast it into a mighty stylus with which to write the Truth upon the firmament in letters of fadeless light."

May the blessings of the Most High crown Unity with all good.—Mrs. E. S.

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## GRACE BEFORE MEALS.

In Silence :

Blessings upon this bounty, and thankfulness for the abundant good which thou hast given us this day.

\* \* \*

Pour out upon us thy blessing, and make us to realize that man doth not live by bread alone, but by every Word proceeding out of the mouth of God.

\* \* \*

For children :

We praise thee our beautiful, bountiful God.

## RETURNS FROM THE PROSPERITY DOLLAR

In the eyes of our readers, the proposition of the Board of Trustees of the Unity Society to send a dollar to anyone who would use it as a nucleus around which to gather certain Prosperity thoughts, was an experiment. To us, it was not an experiment ; we were not afraid that the people to whom we sent the dollars would keep them, as some prophesied. The results show that the plan was founded upon right principles, and it has been educative and financially successful.

At this writing the returns are not all in, but a rough estimate may be made. We sent out \$2300, ninety per cent. of which has been returned with an increase of 150%. Some did not observe an increase in their affairs financially, but the great majority acknowledged some good at least, because they sent all the way from 25 cents to \$100 each, when they returned the "talent" which had been delivered to them.

We have received many good letters, and have come in closer touch with our people than ever before. This acquaintance is to us of permanent value, and we are assured that all who are faithful in the use of the Prosperity statement were benefited, whether they saw the results in dollars and cents or not. Their letters indicate a great variety of ideas of the movement, but there was a remarkably unanimous spirit of co-operation.

If space permitted we would be glad to publish many of the letters we have received. Below we give a few extracts from them:

Inclosed is my Prosperity Dollar increase. The exact amount of unexpected money was \$35. I am sure every dollar of it is blessed, and will carry on its work. This has been a great demonstration for those who hesitate to believe.— M. H. A.



We are returning the Prosperity Dollar and a share of its increase, therefore you will find a five-dollar bill. We have found an increase and livening in our business affairs; also we feel easier, and more certain that God is our supply. We have received a great deal of good from the thought sent with the Prosperity Dollar.—Mrs. E. V. S.

I received your dollar only one week ago, but it has brought to you one hundred per cent. and five hundred per cent. to the poor. Two years ago I bought of an old lady doing business in a small store six dollars worth of goods. As she ordered them for me I felt I must take them, so I paid her but told her they were not what I wanted or could use, but to keep the money and goods, and if she could ever sell them very well, if not it would be just the same to me. I had forgotten it, so little did I expect to get anything out of it. I stopped on my way down town to inquire after her as I often do, when she took from her drawer six dollars and handed me, saying she had sold the goods. I said, "I stopped to see what I could do for you for Christmas, and here it is," and I gave her the five-dollar bill. The other dollar I send as your share of the increase from the Prosperity Dollar.—A. C. W.

Inclosed find \$2.00 in place of the one you so kindly sent me. I thank you for the confidence and for the lesson in faith which I have been enabled to learn. My business has prospered better so far this month than for a year.—S. M. S.

Please find inclosed ten dollars for returns of the Prosperity Dollar sent me last month. This is one-tenth of the increase over December of last year, and I wish to thank you for the opportunity to contribute to the success and helpfulness of your good work. It has been the greatest stimulus to me to feel so closely in touch with you.—E. B.

I have certainly received more than I expected, and am a firm believer in what you are trying to put before the public.—L. S.

I have enjoyed the Prosperity Dollar, and watched results closely, and I have thus far realized \$1.25. First, I was on the trolley car, and a lady who had owed me 25 cents for so long that I had forgotten it, called out to me, and came and put the 25 cents into my hand. I am still faithfully holding the Word.—N. McC.

Herewith find check for \$10.00 as my return with the Prosperity Dollar. I feel satisfied with the demonstration and the lesson.—H. H. J.

I received a Prosperity Dollar, and have since been paid an account that I considered lost. The payment was made without

request and must have come as the result of holding the thought. I inclose \$5.00.—J. W.

I rejoice to inclose some money as an increase offering. I feel the cords of financial limitation have been severed, and all my affairs are getting better. I thank you for your treatments, and praise God for the increase.—C. S.

Inclosed please find \$5.00 which is a portion of what God poured out upon me through the realization of him as my mighty Resource. Thank you for your help, and may I more and more realize that he is my Resource.—F. B.

I send you thanks for the Prosperity Dollar. I send it back with one more. I opened a shop here November 21st and am having a good trade. I have been so confident and happy, and blessings have come to me.—E. L. R.

Complying with your request made when sending me the dollar with its special message, I herewith inclose my report of work while carrying out your instructions. I followed directions given in your circular, and continuously observed the noon-hour with the statement, trying in all ways to fully comprehend the thought that Thou art my Mighty Resource, with all that followed it. I bear witness that there has been demonstrated to me a sense of what Prosperity means besides its application to financial affairs alone. The One ever present with me has blessed me with a deeper consciousness of his nearness to me than I have ever experienced before. Life and intelligence have been greatly active in my daily walk; existence has been a joy exceedingly rich, inspiring and uplifting. My trust has been strengthened, my hope confirmed. Enclosed you will find the dollar, with some accretion, and I wish to say, that when what has come to me in the way of beginnings of transactions there has not been time, so far, to prosecute to their end, shall become perfected, what yield appears will be sent to you in the same proportion as this enclosed. If your plan is continued for another or more months, please include me in it, for the stimulus and courage and inspiration in this has been very great and helpful to me. With this "mite" my heart sends love and greeting, and may this build hope anew in some discouraged soul, comfort and bless some needy one, and materialize my yearning desire for good to all who in any remote sense come within its circle of influence.—J. L. H.

The Prosperity Dollar was a great success. I have held the thought faithfully, and have had a decided increase. I have taken UNITY many years, and have always felt the power of the work the Society is doing. In sending out the dollar you expressed the

trust you have in yourselves and others. Thanking you for the good you have given me with others, I hope to join another class.  
—N. S. C.

I got employment a week after I got your Prosperity Dollar, and I thank God and you, his servants, for the good you are doing.  
—H. A. S.

I enclose my Prosperity Dollar with increase amounting to \$5.00—\$4.00 increase—the result of eight days holding the thought and five days practical work, investing the dollar in material for sandwiches and selling the same. I received my dollar on the 10th of December and return it on the 17th so that you may receive it by the 20th. Not only has the material increase exceeded my expectations, but I have been greatly blessed spiritually and physically.—Mrs. C. G. M.

I herewith return the Prosperity Dollar with increase, \$2.00 in all. There was a small increase in manifestation during the past month, but splendid development of faith, which is surely manifesting in mighty supply now. Not looking at results, but to God as Abundant Supply and Faith as a grand gift, I can say—success.—W. F. B.

Your Prosperity Dollar has proved more of a spiritual demonstration than a material one with me. My increase has been seemingly small. I send it to you. But a feeling of prosperity has come over me which is greater than anything ever before experienced in this line. I used to worry a little, but everything seems clear now, and I thank God and you, his instruments, for this exemplification of the law.—J. T. L.

Enclosed please find the Prosperity Dollar and its increase. It certainly brought a change for the better with us, as I got work the day I received it, and I know that I will be more successful in the future. My family and I are doing wonders in the way of health, and owe it to God and Unity. Should you start another Prosperity Class count us in on it, for it is certainly a wonderfully good idea. I shall continue to send a portion of any increase I may have from time to time.—W. E. S.

Enclosed find \$1.00 as promised, and small love-offering. I cannot express to you how much I have been benefited. The Good has blessed me in so many ways. Praise him for it. I used the dollar you sent me for expenses at home. I have had a better business, and have been more able to pay my debts that have been such a worry to me.—W. D.

I shall always keep the Prosperity Dollar. In its place am sending \$2.00, the sum of means in hand at present. Mr. J. said

that his mail had never been so good and steady, and I know of several big deals that plans have been made for. My son was sought and secured for a position of trust and honor of which I am very proud. My house is being remodeled with electric lights, etc. But my experience with the daily statement would literally fill a book, involving questions of truth, justice, mercy, honor and glory.—E. J.

Your dollar reached me late upon the 19th. When I went to pay my room rent I used it in place of the dollar I will send in return for it. The increase it has brought to me is a deep realization that all things are possible. Things greater and grander than any one of us can have the power to conceive or realize until we use our unused and undeveloped power; merely speak and call forth from the invisible to the visible immediately into our hands all that we need. Here is the increase I have: Realization and Peace. Both which I send to you with a heart full of love.—A. C. P.

Enclosed find P. O. order for \$2.00 The Prosperity Dollar and another one to keep it company, and I hope each person to whom you sent the dollar will be able to send you an extra one also. I could not see any marked difference in my business affairs, but I see where things are shaping themselves so that matters will be in a better condition. For instance, we have some real estate that we have wished to sell for years, and only the other day we received a letter asking the price of same, the first hint of a purchaser in years. I think it is very wonderful, and I know it is because of your treatments, and I shall not forget you. We haven't sold it yet, but I am affirming that we will do so.—I. B. R.

I inclose \$2.00, being the \$1.00 and increase. I believe I could do better with another trial.—J. A. C.

I believe the Prosperity Dollar has been a blessing to me in a good many ways. I have realized an increase in vitality, in joy and in love, and though this increase has not materialized in dollars and cents I believe it will later on. Enclosed is an extra dollar and I trust it may help a little in your good work.—I. S.

Enclosed you will find a one dollar bill in return for the one you sent me when I joined the Prosperity Class. With your kindly assistance and with the help of God I have had a wonderful power bestowed upon me. Prosperity is right within my grasp and while I have not yet demonstrated a single cent of money, the outlook for the coming year is most hopeful. My husband has secured a position, for which he has been working two or three years, and

in February his salary is to be increased. This work we are interested in is the "Greatest thing in the world," and I thank God every day for opening my eyes to it.—Mrs. H. F. R.

No doubt it would be a pleasure to hear how my husband received your dollar. It certainly was a surprise to him to receive the new dollar; he being a hard, level-headed business man, naturally it interested him, and he started right away to know how it could be done; wondered whether everyone would return the dollar, and if a good many people would be dishonest. It certainly did puzzle him to think you would have confidence in him and he an entire stranger. I can't think of anything during our married life that he has treasured and looked at so much as that dollar.—A. L. V.

As a result of the treatment I have gained a better understanding that God is in reality Prosperity, and this understanding is bound to bring fruits in due season.—N. J.

I spent the dollar the day I received it, and am sure it has earned another dollar, perhaps more, when I know more. May send you more later. I thank you for this demonstration. It has been a great joy to me to hold the thought. I think I can never feel poor again, since God is my resource.—B. D. C.

As yet no great demonstration has followed in my financial affairs, but in little things I can see a change. But we have all stopped talking about lack in our family circle. This is a great change, because we had fallen into the bad habit of talking about lack.—C. C.

I am very thankful to have had the opportunity to co-operate with you all in the thought carried out in manifestation through the Prosperity Dollar. I recognize in it the seed sown to establish faith in the great universal supply; God is our All Sufficiency through lessons of demonstration. My heart would have failed me, had I only looked at the disadvantages of my situation, and would have feared to use the dollar for fear of not being able to return either the dollar or an increase. But I put all doubt aside and invested the dollar in material, and it has brought an increase of 200 %. The dollar with the blessing attached, I invested for material at Mr. Merchant's store at Mount Plains, and I trust that it will continue to sow the seeds of faith through prosperity demonstration, and a share of the increase find its way into the Lord's treasury. I have opened an account with "God the All Good," and shall continue this account throughout all time. I enclose two dollars; one dollar as increase on dollar loaned, the other

dollar of increase I hold as principal, and will invest it, trusting in God as my All Sufficiency in all things, and will share equally all increase in good work wherever the Spirit within directs. I will be pleased to join the Prosperity Class, and trust that it will be organized at once.—A. M. R.

I received and used the Prosperity Dollar, and commenced to think it was not going to demonstrate financially so soon, as I only had it a week. However, Sunday morning a woman called at the house and paid a bill she had owed for ten years, so I will show my appreciation and gratitude by sending you \$2.00 of the amount, and shall send like sum to the Society of Silent Unity, and hope the way will open very soon for me to do much, much more, as I think Unity is doing a great and good work.—C. E. H.

There were about two hundred local members of this Prosperity Class, and their experiences alone would fill a book. We can remember a few of them :

A business man spent his dollar for a new account book, and in posting he unexpectedly found where he had omitted an item of \$50.00, which he promptly collected ; \$5.00 of this sum he gave as increase on his dollar.

Another, a grocer, took all the bad accounts from his books, followed the Scripture injunction and forgave the debts, and gave the debtors the Prosperity Dollar treatment every day. Several of them came in and paid. This man considered that the Prosperity Dollar treatment was worth \$50.00 to him, and returned that amount with his dollar.

Another gave his dollar to an unemployed tinner, just out of the hospital and seeking work, who bought a soldering outfit with it and has since been earning his living.

One man met a friend who was out of employment. He gave the friend the dollar, and told him to hold the thought. The next day the friend reported that he had found work.

A lady came here from Chicago with one of the Prosperity Dollars in her pocket, and found a room which she rented. The next day the landlady said to

her, "Your renting of this room was a Godsend to me. It has been vacant a long time, and I was greatly in need of the money. I believe it was brought about by the Unity Prosperity Dollar." Then she explained the plan to her, and greatly to her surprise the new tenant said, "I have one, too."

A mail-carrier had marvellous success in real estate transactions. The Prosperity treatments by several members of his family inspired him with such confidence that he bought lots, made quick sales, and was profited several hundred dollars in a few weeks.

We sent the Prosperity Dollar out with the living Word (which is a discerner of the thoughts and intents of the heart) that it might discern and dissipate all those thoughts of limited supply to which men are in bondage. Nearly everyone thinks that his work, or his business, or his profession, or some person is the source of his income, and he is greatly disturbed if these avenues seem closed. The fact that he is disturbed shows where his faith is. When this error is removed, and God is known as the Source of all good, there is an opening of consciousness so that supply comes in through many avenues.

The out-pouring as well as the in-pouring must have due consideration. We noticed in reading reports from members of the Prosperity Class that those who gave out the dollar freely had, as a rule, much better results than those who held on to it. A few were afraid to spend the dollar lest they might not have one to return in its place when the time was up. This was such evident lack of faith, that it is not surprising they did not realize increase. "And another came saying, Lord, behold, here is thy talent, which I have kept laid up in a napkin." The fearless, free use of all that comes into our hand is needful before we can realize a steady stream of unfailing abundance pouring through us.

# QUESTIONS AND ANSWERS

JENNIE H. CROFT

297. What is the meaning of "Go out into the highways and hedges and compel them to come in?" This question arose in my mind after reading "Loose Him and Let Him Go."—D. H. J.

The parable of "The Great Supper" was given by Jesus to teach a vital truth. The I AM of each individual holds in readiness for that one's appropriation an abundant supply of Wisdom, Love, Power, Life, and all good things. The householder of the parable represents the I AM, and the supper is this abundance of divine qualities within the soul of man. The impulse for satisfaction inherent in man is the constant invitation of the Spirit to take and utilize these forces which co-operate in the manifestation of the perfect image and likeness of the Father. This impulse is not heeded by some of the faculties in man and this results for the time being in a refusal to partake of the life-giving substance. But the call of the higher self is so strong that it reaches even to the more material planes of consciousness where there is an even greater need of satisfaction, and the thoughts and powers which have been lying unused in the by-ways and hedges of the consciousness, or perhaps used for the lesser good, are compelled through this inner longing for righteousness to awake to its presence within the soul, and the work of regeneration is begun in the man. No external force can compel a man against his will to take of this "Great Supper." The divine impulse draws him. "Loose him and Let Him Go" deals with our relations with men. To them we must give absolute freedom.

298. Will you tell me what is meant by a light around one, or the aura, or are they one and the same? I have been told that I have a deep pink light around me.—J. S. G.

The light which you describe and the "aura" are one. It is a radiation from each individual which is sometimes called the atmosphere of that person. Sensitive people are conscious of and often affected by this atmosphere when they come within its influence, for it is impregnated with the force which is the ruling characteristic or quality of the individual. Those people who possess that keener vision of the soul are enabled to see this radiation and



to tell from its color what is the predominant trend of thought of the person. The aura has its odor also which is also discerned by some. With this understanding it becomes quite evident that we should cultivate those higher qualities which will radiate only the purest of atmospheres, that we may be able to uplift, to bless and to heal by our presence alone. If the color of your aura is pink, love must be highly developed within you.

299. In my reading and seeking for knowledge and understanding along the lines of Truth I have seen references which seemed to place certain qualities in certain parts of the body. For instance, the tongue was spoken of as the seat of power. Can you tell me more about this subject and how the knowledge is to be used beneficially?—E. R. S.

Many inquiries have come to us relative to these centers in the body and their location, also how they may be developed.

We will briefly present a general method for the development of these centers, what they are, and where they are to be found in the body.

Centers	Location
Wisdom.....	Top of the head.
Life.....	Generative organs.
Power.....	Root of the tongue.
Love.....	Heart.
Substance.....	Solar Plexus.
Strength.....	Small of the back.
Divine Order {	Navel.
Truth }	

Each of these are great nerve centers, and the specific quality in each may be developed by concentrating the attention mentally upon the place designated with strong, persistent affirmations of intelligence, power and activity, or peace and harmony, according to the need.

300. What is meant in the thought to be held with the Prosperity Dollar, "Through the consciousness of the Lord Jesus Christ?" The first part of the thought I fully believe, but how that is connected with the consciousness of the Lord Jesus Christ I cannot seem to fix in my mind.—G. M. F.

An explanation of what we understand Christ to be, and what Jesus is, will throw light upon the question. Christ is the spiritual or ideal man, the "only begotten." Jesus is that ideal demonstrated or manifested. Thus, Jesus Christ is the Son of God and the son of man merged into one, the "image and likeness" of the

Absolute. Jesus of Nazareth was conscious of his unity or oneness with the Absolute, and this consciousness was the power by and through which he brought into dominion all thoughts and interests entering into human life. Through it he multiplied the loaves and fishes to the feeding of thousands. He spoke the word, and gold was found in the mouth of the fish that rightful obligations might be met. He said, "Where I am, there ye may be also," meaning that we may attain the same state of consciousness. Jesus is our guide in this as in all living issues, and by following in his steps we may attain the same power. This is an individual work which no one can accomplish for us. We must make our own at-one-ment with the Father, the Source of all good, if we would bring into manifestation the abundance which is our birthright.

A Lord is a ruler in his realm, and is typical of the ruling idea held in consciousness which controls and directs the activities of the mind. If the ruling idea in mind is this Jesus Christ consciousness, then the asking is done "In his name," and the result is assured.

## Greeting

**I**T were late in the month to wish our readers a Happy New Year. Then, too, the mere wishing would hardly fill the measure of our greetings to you. We would rather *know* for you:

Happy are ye, not because of new years, but rather because eternities of newness await *you*.

Because there is nothing that is, or was, or evermore shall be that is denied *you*.

Because the portals of All-Possibility await *your* knock.

Because the love that never faileth woos you, and the Life without beginning of days or ends of years lives in *your* veins.

Because the Wisdom that builded the Universe and the Substance out of which worlds are made respond to *your* lightest word.

Because you are not John Smith or Mary Jones, as the years represent you, but you are sons and daughters of the Most High, and as such we welcome you to this realm of consciousness where "time shall be no more," and the tabernacle of God is with man.

## NOTES FROM THE FIELD

J. H. C.

Mrs. M. L. Ross is now located at 116 East Cooper St., Aspen, Colo., where she has begun the winter's campaign for Truth. Mrs. Ross is an earnest worker, an excellent healer and teacher. A Unity Branch Library and reading room is also open for the benefit of the patients and pupils in her home, and also for the general public.



Rev. Paul Tyner is now the pastor of the New Thought Temple on Walnut Hills, Cincinnati, Ohio. A large attendance is reported at his meetings each week. Mr. Tyner is expected to cross the river to Bellevue, Ky., and hold meetings there for the purpose of assisting our Unity Branch Librarian, Mrs. A. M. McMahon, to organize a Truth Center. We know that good results will follow Rev. Tyner's efforts wherever he labors.



The Center of Divine Ministry, 35 West 20th St., New York City, opens its rooms daily from 11 to 4. Sunday services at 4 p. m. Noonday services with meditation daily at 12, conducted by Mrs. Emma Curtis Hopkins, Mondays; Miss H. M. Barnes, Tuesdays; Mrs. Chas. Smith Lee, Wednesdays; E. O. McFarland, Ph. D., Thursdays; Miss Anita Lawrence, Fridays; H. Bradley Jeffery, Saturdays. This is a fine corps of workers and the Center is to be congratulated upon securing such able assistants in the good work they are doing.



The Lynn, Mass., branch of the National New Thought League sends out a good prospectus of their work. Sunday services are held at 4:30 in Park Hall, Lee Hall Building, with prominent speakers. Classes for metaphysical study and good healers may be found at this Center.



Los Nidos is a retreat for rest and recuperation situated at Nordhoff, California, and is especially arranged for those who wish to lead the simple out-of-door life. Our Miss Mary Scott, Unity branch librarian, is proprietor and manager of this ideal resort. She will gladly furnish information concerning the home, and is ready to minister to the spiritual needs of her guests.



No. 1 of the second volume of "The Kingdom," a quarterly magazine devoted to the socialistic movement, has come to our

desk. We note that it is the organ of the "Brotherhood of the Kingdom" in America. The magazine presents the highest teachings of Socialism, and is sane and practical. Subscription price, 50 cents a year. W. H. Gardner, Publisher, 105 Church St., West Haven, Conn.



The Pittsburg Class in Mental Science and Practical Christianity meets each Thursday afternoon from October to July. These meetings, unless otherwise specified, are held at the home of the Chairman, Mrs. Charles B. McLean, 403 Winebiddle Ave., Pittsburg, Pa.



*Spiritual Power*, the monthly magazine published by the Power Book Co., London, England, George Osbond, Editor, is enlarged in size and improved in appearance, which indicates that prosperity attends the publishers.



Judge and Mrs. H. H. Benson are now located in Oklahoma City, Okla., engaged in a most successful work of teaching and healing. They are holding meetings also every Sunday in one of the public halls. There is a most promising field in this new state, and our good friends are well fitted to establish a great work for the promulgation of Truth,



A neat Emerson calendar is gotten out by William Towne, Holyoke, Mass. Some of the great truths uttered by this noted philosopher are to be found on the leaves of the calendar. Price, 25 cents.



Christmas at Unity Headquarters was a most enjoyable occasion. The Sunday School rendered a beautiful cantata entitled, "Miss Christmas Day," the parts being well sustained by the different members, meriting the hearty commendation bestowed by an appreciative audience. A Christmas tree, bearing gifts for the members of the Sunday School and the workers at Unity building, added much to the happiness of an already "Merry Christmas," and closed a day long to be remembered in the annals of Unity Society.

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A souvenir plate bearing the picture of the outside of Unity Building will be sent postpaid to any address for \$1.10. Address Unity Building, 913 Tracy Ave., Kansas City, Mo.

## BOOK REVIEWS

J. H. C.

**THE PRINCIPLES OF PSYCHIC PHILOSOPHY.** By Charles Newcomb. Published by Lothrop, Lee & Shepard Co., Boston, Mass. Cloth, gilt top, 199 pages; price. \$1.40 net, \$1.50 postpaid.

In the dedication of the book the author gives the keynote of the whole volume. He says, "To those to whom the dawn of spiritual consciousness has come, who are beginning to understand that in this present mortal life man has the opportunity of unfolding all the powers and realizing all the privileges of any spiritual plane, I dedicate this book." Mr. Newcomb believes thoroughly in the *now*, and would have the reader prove for himself that unlimited power is his at the present time to mold his life and shape his environments as he will; that power is now his to attain any goal to which he may aspire. "Recognition and appropriation are the pass keys of humanity." This last book from Mr. Newcomb's pen contains gems of thought which reveal the great depth of soul from which is drawn these wonderful yet simple statements of Truth. Open the book at random, and an inspiring thought greets the eye and gives aspiration for the truer life.

**MIND THE BUILDER.** By A. A. Lindsay. Published by the Lindsay Publishing Co., Portland, Ore. Bound in ooze calf, stamped, \$1.00. Heavy fibre, 50 cents.

This book is a continuation of the "The New Psychology" by the same author, and it is written with reference to a department of mind that is a designer and to another, the builder, which brings body, mind and character building to a scientific basis for individual application. The argument is clearly carried to a conclusive termination, and the power of the mind as a factor in man's development is definitely proven.

**DAILY BREAD.** By Eleve, author of "Spiritual Law in the Natural World." Published by Purdy Publishing Co., Chicago, Ill. Leather, \$1.00; cloth, 50 cents; paper, 30 cents.

A book of meditation for every day in the year. The statements are strong and clear cut, and if the truths expressed are realized and appropriated, man may transform his whole life and make himself whole, successful and happy.

**THE WORD MADE FLESH.** By Grace M. Brown. Published by the author, Denver, Colo. Paper, 50 cents.

This book is a study in healing, and contains, in addition to much valuable instruction on the laws of life, twenty-one healing

formulas, which are strong affirmations of the truths which underlie the manifestation of life and health, thus overcoming inharmony by a recognition of the good only. Written in Mrs. Brown's own forceful style, the book is a most convincing argument in favor of man's dominion over all things, himself included. Read and practice these teachings and demonstrate for yourself.

REVELATIONS OF THE LIFE BEAUTIFUL. By M. Evalyn Davis. Published by Baumgardt Publishing Co., Los Angeles, Cal. Cloth, stamped in gold, 222 pages, price \$1.00.

Pure and sweet in tone, yet strong in spiritual force, is this excellent contribution to the literature for students of the way of right thinking and living. Here we are told of the spiritual possibilities of man, the unity of all life with its untold treasury of knowledge and power, and in verse and prose our author leads us on to the way of realization of lofty ideals and pure aspirations.

PRACTICAL HELPS FOR MOTHERS. By Pauline E. Sayre. Published by the author, Brooklyn, N. Y. Price, 75 cents.

The world is realizing to a greater degree than ever before that the hope of the race is in the education of the child, and that this education to be effective must begin before the child sees the light of day. "Practical Helps" is one of the really good books along this line of teaching, and it is commended to all mothers who would have their children attain the highest possibilities.

PSYCHOMA (Soul-sleep). By Helen Rhodes. Published by Elizabeth Towne, Holyoke, Mass. Cloth, \$1.00.

An interesting book relating the experiences of the author in awakening from the sleep and dream-life in which mankind is living, and which he believes to be the real life. The real life is shown to be the inner life with all its potentialities, and the student is given directions by which he may awaken to real living.

THE SOLUTION OF THE SEX PROBLEM. By Edgar Wallace Conable. Published by the Path-Finder Publishing Co., San Diego, Cal. Paper, 50 cents.

A new and revised edition of this treatise on the conservation of the life force, and a book which recommends itself to thoughtful men and women who know that mankind must be lifted from the slough of mental and physical weakness and raised into the glory of perfect humanity. The truth is taught with fearlessness, and yet without offensiveness, and much practical advice is given



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CHARLES FILLMORE, *Editor.*

MYRTLE FILLMORE, *Associate Editor.*

JENNIE H. CROFT, *Assistant Editor.*

LOWELL FILLMORE, *Business Manager.*

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#### TERMS OF SUBSCRIPTION.

Per year, \$1.00; six months, 50 cents; three months trial (including *WEE WISDOM*), 15 cents. Canada subscription, \$1.12.) **Canadian bills, silver, or postage stamps not accepted.** Foreign countries, \$1.25 (5 s.) per year.

**SPECIAL TERMS:** Three subscriptions one year, whether new or renewal, when sent together, \$2.00.

One three-years' subscription to one name for \$2.00.

Three subscriptions to Canada one year, \$2.36; 3 subscriptions to foreign countries, \$2.75 (11 s.)

Kansas City, Mo., subscriptions \$1.25; 3 subscriptions \$2.75.  
All subscriptions payable in advance.

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WHEN WRITING FOR CHANGE OF ADDRESS, please be sure to give your name just as it appears on the *UNITY* wrapper, and also state the old address as well as new. By giving this matter your careful attention you will save us much unnecessary work, and delays will be avoided. Change of address should reach us by the 10th.

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Unity publications are on sale by or may be ordered at the following places among others:

*New York:* Brentano's, Fifth Avenue and 27th Street, New York City;

Roger Brothers, 429 Sixth Avenue, New York City.

*Boston:* The Metaphysical Club, 30 Huntington Avenue.

*Hartford, Conn.:* E. M. Sill, 89 Trumble Street.

*Washington, D. C.:* Woodward & Lothrop, 10th, 11th and F, N. W.

*Jacksonville, Fla.:* New Thought Reading Room, Woman's Club Building, East Duval Street.

*St. Paul, Minn.:* W. L. Beekman, 55 East 5th Street.

*Chicago:* Purdy Publishing Co., 80 Dearborn St.; A. C. McClurg & Co., 215 Wabash Ave.; The Progress Co., Rand-McNally Bldg.

*St. Louis:* H. H. Schroeder, 3537 Crittenden Street.

*Denver:* Colorado College of Divine Science, 730 Seventeenth Avenue.

*Los Angeles:* Home of Truth, 1327 Georgia Street; Metaphysical Library, 611 Grant Building.

*San Jose:* Wm. Farwell, 275 North Third Street.

*San Francisco:* The Occult Book Store, 1710 Devisadero, near Sutton Street.

*London, England:* Power Book Co., 14 Kenilworth Ave., Wimbledon, S. W.; Higher Thought Center, 10 Cheniston Gardens, W.

## Publisher's Department

The assertion by Rev. Hubbard in the article, "The Ministry of Healing," that Jesus used medicine, betrays his ignorance of the healing force which Jesus used. One who is familiar with the Substance and Life of the Christ body would never make such a mistake. When Jesus took the clay in his hand, he, through the "virtue" in his body, transformed it, and it became filled with the perfection of his Word manifested in Substance. Every spiritually developed Soul in the Jesus Christ Brotherhood has quickened within him a certain spiritual energy, which includes not only understanding of Truth, but the manifestation of that understanding in Life and Substance. Jesus taught the Abstract Truth to his disciples in parables, but at the Last Supper he told them of that inner *Life* and *Substance* of blood and body.

Many of our own metaphysicians have not yet entered into the "body and blood" of Jesus Christ, and do not understand our views of so-called material things as a connecting link between mind and matter. When we speak the words of Truth into the Red Leaf we have a distinct realization of a universal Energy and Substance pervading the room, our bodies, and all things that we speak of or touch. Our words are vibrant and a higher power than that of the mortal is in them. This, in degree, is always true in our Silent Unity healing room, and it becomes like that "upper room" in Jerusalem, described in Acts, where the Holy Ghost became visible as tongues of fire, when we have a manifestation of the "blood and body" of the Lord Jesus Christ.

The criticism that the healing is not permanent is not fair. The true healing, which is cleansing of sin, is permanent so long as the one healed abstains from sin. When Jesus healed, he said, "Thy sins be forgiven thee; go, and sin no more." Our experience is that those who follow the Truth, and live the life as pointed out by Jesus, are permanently healed.

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The pictures of the Unity Building which appear in this number of UNITY can be had on postal cards. The price of the set of eight cards is 25 cents. Just the thing to send to your friends when you wish to express only a few words of greeting.

Address all orders to Unity Guild, 913 Tracy Ave., Kansas City, Mo.

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A catalogue of UNITY publications will be sent to any address upon application.



## AN OPEN LETTER TO CHRISTIAN MINISTERS

*Reverend Sir:*

It has doubtless come to your notice that the attention of the religious world is being drawn to the work of healing which was enjoined by our Saviour in his commission to his Disciples as clearly as was preaching the Gospel, and that several prominent churches have added healing to their work with notable success.

It is only a question of time when all churches will find it advantageous to take up this long neglected branch of the Gospel. And why should they not? If Jesus found in healing a way to relieve humanity and awaken in them a new life, how can his servants, the ministry, fulfill their mission if they continue to push aside as obsolete this divine work, which the Spirit is just as able and willing to do today as it was in the days of the Apostles?

The field to which your church ministers can be given the benefit of spiritual healing and regeneration, if you will prepare for it and make it a part of your church activities.

Prof. LeRoy Moore, Lecturer, Teacher, Healer and Singer, from Unity Society of Practical Christianity, probably the strongest center of Christian Healing in the world, is prepared to co-operate with churches in establishing the work of Christian Healing, by his own work in this direction, by organizing healing bands, and awakening Christian workers to a deeper interest in the salvation and welfare of humanity. Prof. Moore's work is sincere, effective and in harmony with all church activities which deserve the name of Christian.

He will be pleased to correspond with any who desire further information. Address      UNITY INFORMATION BUREAU.

Care Unity Tract Society, 913 Tracy Avenue, Kansas City, Mo.

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## ANNOUNCEMENT

"Little Sermons" by Edna L. Carter has met with a cordial welcome. Many copies have been used as Christmas remembrances. The sermons are really practical lessons based on the Science of Mind. They have come out of the author's long experience in the inner life. The booklet is gotten out in a very attractive cover, and contains sixty-four pages. February 1st, 1909, the price of this booklet will be raised to 20 cents. All orders received previous to this date will be filled at 15 cents each.

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We are still offering three yearly subscriptions to UNITY for two dollars. For Canadian subscriptions twelve cents a year should be added to this price. On foreign subscriptions add 24 cents a year.

## NEW BOOKLETS

**LITTLE SERMONS**, a booklet by Edna L. Carter, Associate Editor of **THE SIGNS THAT FOLLOW**, and Secretary of the Society of Silent Unity. Some of these sermons have appeared in **UNITY**, and many testimonials of their helpfulness have been received. The booklet is gotten out in attractive cover, and contains sixty-four pages. Price, 20 cents. Per dozen \$2.00. Orders filled at 15 cents each, the price first announced, until the first of February. Send orders to Unity Tract Society, Kansas City, Mo.

**DIFFICULTIES MET**, is a sixteen page booklet, containing questions and answers of interest concerning the spiritual life. The cause of intemperance, and the one true remedy; thoughts on forgiveness; hints as to love-offerings to the Lord; these are some of the subjects treated. It is a good little book to place in the hands of beginners. Price, 10 cents.

**ENDURING WORDS** by Charles Fillmore. One of the very important lessons Practical Christianity teaches is the power in words. Enduring Words is an eight-page leaflet explaining clearly and forcibly the power of words to make conditions in body and affairs. Send for a number of these leaflets and give them to your friends. 5 cents each. 50 cents a dozen.

**PRACTICAL CHRISTIANITY**. An explanatory lesson given in a series of lessons on the "Science of Being and Christian Healing," by Charles Fillmore. This lesson explains the difference between Practical Christianity and Christian Science. We are so often asked to explain this difference that we are sure you can use this booklet to advantage among your friends who are inquiring for the Truth. Price, 5 cents each. 25 cents a dozen. Unity Tract Society, 913 Tracy Ave., Kansas City, Mo.

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### NOTICE TO PATIENTS

All requests for healing should be sent direct to this Society, and not to individual members. Delays are often occasioned in phone, telegrams, and letters by addressing persons instead of the Society. **SOCIETY OF SILENT UNITY**, 913 Tracy Ave., Kansas City, Mo.

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### CLASS INSTRUCTION

We announce a course of twelve lessons in Christian Living and Healing, in Unity Auditorium, Kansas City, Mo., by Mr. and Mrs. Charles Fillmore, beginning Monday evening, February 8th, at 8 o'clock sharp. A lesson will be given on Monday, Wednesday and Friday evenings of each week. Compensation, freewill offerings.

# METAPHYSICAL DIRECTORY

## CENTERS OF TRUTH, TEACHERS AND HEALERS, BRANCH LIBRARIES

*That this Directory may be sustained, we will accept free-will offerings from those whose cards are carried regularly.*

### CALIFORNIA

- FRANCES J. BABCOCK, Branch Library, 803 Capitol St., Vallejo.
- CO-OPERATIVE TRUTH CENTER, Library and Reading-Room, 2309 Santa Clara Avenue, Alameda. Unity literature.
- FLORA CARNALL, Branch Library, 459 W Fifth Av., Pomona.
- HOME OF TRUTH, cor. Grand St. and Alameda Av., Alameda. Unity literature.
- HOME OF TRUTH, 1235 I St., Sacramento. Unity literature.
- HOME OF TRUTH, 275 North Third st., San Jose. Unity literature.
- HOME OF TRUTH, 1805 Devisadero St., near Bush, San Francisco. Unity literature.
- METAPHYSICAL LIBRARY AND READING ROOM, 611 Grant Building, Los Angeles. Unity literature.
- NEW CENTER OF TRUTH, 1292 McAllister St., San Francisco. Mrs. Lizzie Robe, Manager. Unity literature.
- MRS. REBECCA S. BROWNE, Unity Branch Library, 913 Main street, Alhambra.
- PRUDENCE G. BROWN, Branch Library, Room 612, Chamber of Commerce Building, Pasadena.
- SCIENCE OF BEING READING ROOM, 439 San Fernando Building, 4th and Main Sts., Los Angeles. Unity literature. Open daily from 12 m. to 4 p. m.
- MRS. R. P. WILLIAMS, Reading Room and Circulating Library, 169 North 4th St., San Jose. Open daily from 1 to 5 p. m.
- MRS. J. W. YOUNGCLAUS, Branch Library, Calistoga.
- HOME OF TRUTH, Christian healing and teaching. Spiritual teachers and healers prepared for the ministry. Mrs. Annie Rix Miltz, teacher and speaker. Phones, Home A 3167; Sunset, Main 8045. 1327 Georgia St., Los Angeles.
- MYRA G. FRENYEAR, Practical teacher; Branch Library. The Cosmic and Christ consciousness is Man's Destiny. The Jesus Christ Way is the Surest and Shortest Path to Power yet Revealed. Class and Private Instruction. 1725 Fourth St., San Diego.
- MRS. RALPH E. WILSON, Branch Library, Napa.
- MISS MARY SCOTT. Branch Library. Divine Healing, retreat for rest and recuperation. Los Nidos, Nordhoff.
- THE LOS ANGELES FELLOWSHIP. Ministers, Benjamin Fay Mills, Mary Russell Mills and Reynold E. Blight. Office and Reading Room, Blanchard Bldg., 232 S. Hill St. Public Services, Sunday 11 a. m., Blanchard Hall, and otherwise, as announced.
- REST READING ROOMS AND HOME, 719 Fourteenth St., Mrs. Helen E. Close, Miss Ida B. Elliott, Managers. New Thought literature and Circulating Library, Oakland.
- TRUTH CENTER AND METAPHYSICAL LIBRARY AND READING ROOM. Mrs. L. G. Fisk, Manager, 402 Shuey Ave., Fruitvale.
- MRS. S. MILLSAPS, 253 S. Mentor Ave., Pasadena. Teacher and healer. Branch Unity Library.
- MRS. G. E. CRAMER, Escondido. Unity Branch Library. Classes taught in Practical Christianity.
- MRS. EDITH J. WILSON. Unity Branch Library. Corning.
- DIVINE SCIENCE HOME, 1425 Ash St., between 5th and 6th., San Diego. L. R. Andrews, Spiritual Teacher and Healer. Classes in the Science of Being.

### CANADA

- MRS. MAJORIE EASTMAN, Branch Library, 25 West Ave. South, Hamilton, Ontario.

### COLORADO

- COLLEGE OF DIVINE SCIENCE, 730 Seventeenth Av., Denver. Unity literature.
- MRS. M. L. ROSS, Branch Library, Aspen.

**THE TRUTH CENTER OF CHRISTIAN LIVING AND HEALING**, 108 West 10th St. Pueblo. Unity literature.

**NORTHSIDE DIVINE SCIENCE CENTER**, Mrs. Louise K. Walsh, Leader. Unity literature on sale. 4350 Zenobia St., Alcott Station, Denver.

**MRS. J. F. ZELL**, Branch Library. Gold Coin Building, Victor, Colo.

#### CONNECTICUT

**EDITH A. MARTIN**, Teacher of Practical Christianity and Healing, 127 Dwight St., New Haven.

#### DISTRICT OF COLUMBIA

**NATIONAL NEW THOUGHT CENTER**, Loan and Trust Bldg., cor. F and 9th Sts., Washington D. C. Circulating Library. Emma Gray and Geo. E. Ricker, Teachers and Healers.

**TEMPLE OF TRUTH**, 821 16th St. N. W., Washington, D. C. Mrs. Florence Willard Day, Teacher and Healer.

**DR. JOHN D. MILES**, Divine Healing. Present or absent treatments. Persons at a distance who desire absent treatment can write or telegraph for fuller particulars. 1418 Euclid St. N. W., Washington, D. C.

#### FLORIDA

**MISS JULIA P. HASCALL**, Branch Library. Merritt, Indian River.

**JAMES HENRY**, Humanist, Branch Library. Box 277, St. Petersburg.

#### GEORGIA

**ROBERT BRYAN HARRISON**, Branch Library, 415 Austell Building, Atlanta.

#### ILLINOIS

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**CHICAGO TRUTH CENTER**, established by Mrs. Annie Rix Militz. Classes, private lessons, treatments and advice in Christian living and healing. Appointments by telephone. 399 Ontario St., Chicago. Tel., 57 North. Unity literature.

**H. HOWELL**, Branch Library, Belleville.

**MRS. AUGUSTA JOHNSON**, Branch Library, 1151 Seminary Av., Chicago.

**MRS. S. A. McMAHON**, 230 Bradley Place, Chicago.

**THE SARAH WILDER PRATT ROOMS**, 419-420 U. S. Express Building, 87 & 89 Washington St., Chicago. Harriet M. Coolidge, Teacher of the Principles of Spiritual Law. Noon-day meeting daily from 12 to 1 o'clock. Subscriptions received for UNITY and Unity publications.

**CHICAGO TRUTH STUDENTS**, Handel Hall. Room 508, LaMoyné Building, 40 East Randolph St., Chicago. Meetings are held the first and third Wednesdays of each month, at 2 p. m. Healing service a special feature at each meeting.

**WALTER DEVOE**, author, instructor and healer. Consultation by appointment only. Literature on application. 5226 Greenwood Ave., Chicago.

**CHICAGO HOME OF REST**, Metaphysical teaching and healing, personal or by correspondence. Rooms for students and visitors. Free reading room 1 until 5. Unity literature. M. Lou Barnes, 506 Sunnyside Ave., Chicago, Ill. Telephone, Edgewater 5265.

#### INDIANA

**MRS. EVA O. TAGGART**, Branch Library, 617 S. St. Joe St., South Bend.

**MRS. EDITH E. VINCENT**, speaks the word for health, happiness, and prosperity. Branch Library. 311 S. Keystone Av., Indianapolis.

#### KANSAS

**GOSPEL SERVICES OF THE UNITY SOCIETY OF PRACTICAL CHRISTIANITY**. Rev. John H. Rippe, Leader. Meetings Sundays and Thursdays at 3:00 p. m., Pythian Hall, 626 Minnesota Ave., Kansas City, Kan.

**MRS. ISABELLA G. WILSON**, Branch Library, 224 Tecumseh St., Ottawa.

#### KENTUCKY

**MRS. MARY HOFFMAN**, Spiritual Healer. Present and absent treatment. 310 Ward Av., Bellevue.

**H. MOORMAN**, Branch Library, 524 E. Oak St., Louisville.

**MRS. A. M. McMAHON**, Branch Library, 210 Center street, Bellevue.

## MARYLAND

- MRS. MARY A. BROOM, and her daughter Mrs. Ophelia Dunbracco, present and absent treatments. Nervousness a specialty. 424 S. Patterson, Park Av., Baltimore.
- HUNTER INSTITUTE. Christian healing and teaching. 1028 N. Eutaw St., Baltimore.
- THE BALTIMORE PROGRESSIVE THOUGHT CENTER, Alexander F. Jenkins, President, 21 East Mt. Vernon Place, Baltimore.

## MASSACHUSETTS

- THE METAPHYSICAL CLUB, 30 Huntington Av., Boston. Reading rooms and many helpful meetings free to all. Unity literature.
- R. C. DOUGLAS, Teacher and Healer. 2 Wellington St., Boston.
- MRS. S. L. MERRILL, Christian Teacher and Healer. Present or absent treatments. 628 Western Av., Lynn.
- MRS. S. EMILY BIGELOW, Teacher and Healer. Branch Library. 354 St. James avenue, Springfield.

## MINNESOTA

- MRS. ROSE HOWE, Teacher and Healer. Teaching by correspondence. Branch Library. Box 165, Spring Valley.
- THE MINNEAPOLIS FELLOWSHIP, Sunday service, 10:45 a. m., K. P. Hall, Masonic Temple, Hennepin Av., Minneapolis. Ruth B. Ridges, speaker. Unity literature. Reading Rooms, 4 and 5 Kimball Building, 811 Nicolet Av.

## MISSOURI

- MISS EDNA BEALS, Branch Library, 2020 Trenton Av., Trenton.
- HOME OF TRUTH, May D. Wolzak, teacher and healer, 2312 Wabash Av., Kansas City.
- MRS. LIZZIE C. HEAD, Healing, present or absent. 4021 Holmes St., Kansas City.
- PROF. LEROY MOORE, Teacher of the Higher Life. Correspondence solicited. 913 Tracy Av., Kansas City.
- WILL R. PENICK, JR., Healing through faith and love. 1612 Francis St., St. Joseph.
- SOCIETY OF PRACTICAL CHRISTIANITY, S. E. cor. 18th and Pestalozzi Sts., St. Louis. Services every Sunday at 11 a. m., and every Tuesday at 8 p. m., (English); every Sunday at 2:45 p. m., and every Thursday at 8 p. m., (German). Sunday School at 9:30 a. m. H. H. Schroeder, 353 Crittenden St., St. Louis.
- MRS. BETH DODGE CARSON, Christian teacher and healer. Responds to calls from towns within reasonable distance from her home, where expenses are provided for and she is permitted to take collections. 3535 Lawton Ave., St. Louis.
- FRANCIS B. RUDESILL. Christian mind healer and teacher of the science of life. 913 Tracy Ave., Kansas City.
- NEW THOUGHT CENTER, 457 N. Boyle Ave. Everett W. Pattison, Leader. Meetings on second and fourth Sundays of each month at 3 p. m. St. Louis.
- MRS. CHARITY GREENWOOD, healer. Absent or present treatments. 1121 Harrison St. (South basement), Kansas City.

## MICHIGAN

- HOME OF TRUTH. Mrs. Ella F. Woodard, Mrs. Adda Taylor and Fred Smith Calkins, Christian teachers and healers. Teaching by correspondence, individual and classes. All calls responded to. 806 Simpson St., Kalamazoo.
- MRS. LIBBIE CRANNELL, Branch Library, Box 53, Lawrence.

## NEBRASKA

- MRS. ADA J. HAYES, Branch Library, 1132 P St. Study class every Monday. Lincoln.
- STUDIO OF HARMONIC SCIENCES (associated with Harmonic Home). 2513 Farnum St., Omaha. Sunday evening parlor lectures under direction of Alfred Tomson, Harmonic Scientist.

## NEW JERSEY

- CIRCLE OF DIVINE MINISTRY OF THE ORANGES, Studio Building, 589 Main St. East Orange.

MRS. MARCIA SPEIRS. Instruction by correspondence, and courses in reading. Absent treatments and advice. Atlantic Highlands.

#### NEW YORK

BROOKLYN TRUTH CENTER, 313<sup>1/2</sup> Quincy St., Brooklyn. Mrs. P. E. Sayre in charge. Unity literature.

CIRCLE OF DIVINE MINISTRY, 35 West 20th St., New York City. Mrs. E. Gifford, Librarian, Unity literature.

HARLEM CIRCLE OF DIVINE MINISTRY, 144 West 123d Street New York City, between Lenox and Seventh Avenues. All meetings conducted by C. B. Fairchild. Rooms open daily from 1 to 5 p. m. Unity literature

BROOKLYN CIRCLE OF DIVINE MINISTRY, 76 Hanson Place, Brooklyn. Rev. W. Ellis Williams, healer. Mrs. Herbert Pierson, Librarian.

MRS. KATHERINE FARR FENTON, 426 West 23rd St., New York City. Present and absent treatments for health, happiness and success. Patients received to board.

MILLY H. ESMOND, 19 Sherman Av., Glens Falls.

MRS. ANANDA E. HOBBS, Present or absent treatments for health, happiness and prosperity, Branch Library, Harbor Heights, Mamaroneck.

MRS. CHARLES SMITH LEE, Metaphysician, teacher and practitioner. Meetings every Friday until June from 4 to 4:30.

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## Devoted to Practical Christianity

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### HEALTH AND HEREDITY

H. T. WIEGEL

The sowers to the Spirit reap of the Spirit showers of blessings in health, peace, love, wisdom, courage and understanding. The sowers to the flesh reap of the flesh sickness, poverty, discord, misery and death. The fruit of the Spirit is everlasting life, and the fruit of the flesh is death.

Many in this day who are in the bondage of the flesh are crying for the way out and many ways are sought, the most common of which are drugs and the surgeon's knife.

There is but one way out of bondage. It is the way the wise Solomon recommended in the long ago, the way of understanding. He advised, "with all thy getting, get understanding." The only correct solution of all life's problems is found through understanding. We are told that in time "the knowledge of the Lord will cover the earth as the waters cover the sea," but at the present time we are forced to admit that the knowledge of the Lord has only sprouted in the race mind and that it is "afflicted" with most every other form or idea of knowledge. I say "idea" of knowledge, because nothing can be known save Truth. Man can dream or imagine himself to be most anything, but that does not make it so. The poet says, "There is nothing good or bad but thinking makes it so." We agree with him as far as conditions are concerned, for man, through exercising his power to think, is ever formulating and developing his own fortune, his own environment, his own destiny.

But on the other hand man is what he is, no matter what he thinks he is. As a condition he is the son of man. As a truth he is the Son of God. And here we come to the true basis of all understanding. Man must learn the truth about himself and learn to live the truth he knows before he can be delivered from bondage. Paul gives us the key to regeneration. He says, "Be renewed in the Spirit of your mind," and "Put on the new man, which after God is created in righteousness and true holiness." To be renewed in the Spirit of your mind is to behold all things new, and when we are renewed in the Spirit of our mind we say, "Behold, old things have passed away, all things are become new." To be renewed in the mind is to have obtained the gift of understanding.

When the Lord asked Solomon his desire he said, "Give thy servant an understanding heart." And his asking was commended by the Father of Lights, for he not only blessed him with understanding, but with everything that goes with it. He really had understanding before he asked for it. It was a wise choice, and he really could not have made it the chief desire of his heart were he without it. Desire is the key to understanding. Jesus told the people the secret of obtaining understanding. He said, "Seek and ye shall find, knock and it shall be opened unto you." Understanding comes from a real, genuine, thorough, persistent desire for it. And Jesus followed up his former statements by saying, "For everyone that seeketh findeth." There is no equivocation here. These like all of Jesus statements are positive, definite. When one has the key to understanding he will begin to search, investigate, inquire, observe, meditate and ask for revelation. The mysteries of God are not haphazardly discernible. The understanding of them must be sought with the whole heart.

The one who desires understanding has but to stop and think about himself. Let him take any

phase of his being into his silent laboratory and meditate on it and he will be lost in a world of wonder and amazement at the marvelousness of it all. He cannot help but come to the conclusion that he is of Divine origin, that in reality he is a Divine being, and that the idea of flesh heredity is but a delusion, a dream, a myth.

I might add here that no doubt all of us have had some horrible dreams, and many times they were so realistic that we had to wake up to find out that they were not real. And so it is with the flesh, only we find it more difficult to awaken from our flesh dreams, as we have dreamed them over and over until they have fastened themselves upon us as a stern reality.

When man becomes conscious of his origin he will meditate much on the nature of it. He will seek to know more about himself and his origin, and through this continual seeking and desiring, his perceptive faculties will become brightened and clarified, and he will understand.

But you wish to understand what heredity has to do with health. It has everything to do with it. Man could not be health, nor have health, nor manifest health were it not his nature. The nature of God is the nature of man. The appearance of man is only natural when he expresses his Divine qualities. People who do not believe in health as natural, do not believe in God. Man's expression hinges on his belief. If he will persistently believe himself to be of God for but a fraction of the time he has believed himself separated from God, he will become like God, he will express God.

The whole so-called Christian nation believes in God. It is good and right and proper to believe in God. God, or Good, is the only thing worth believing in. But most people who believe in God do not believe they are of God. They believe he is way off somewhere, they really don't know where, and that their heredity is of man. The truth is they are born

of God, and man is the instrument through which the physical is brought into manifestation.

Unbelief is a belief in God and something else, which is called evil. All of the ills and miseries of the race come from the belief that we are born of the finite, the limited, instead of the infinite, the unlimited; that we are weaklings, subject to all manner of discord, inharmony and oppression and are powerless to help ourselves except through drugs, the surgeon's knife and various other human agencies.

Understanding reveals to us, and the Bible verifies it, that the origin of man is in God. In the beginning God created man in his own image and likeness, and pronounced him very good, together with all that he had made. So in the beginning there was only God and God manifest. This is Truth, and it is only this that can really be known. We cannot know a lie to be Truth, but we can become conscious of what is Truth, and know it. Evil befell the race when the people began to discern evil, or when they began to eat of the tree of the *knowledge* of good and evil. And this is when man started on his stormy "nightmare" cruise.

As God created man in his likeness, man must inherit from him. If man inherits from God then the flesh heredity idea is surely a dream.

The nature of God is Life, Love, Health, Strength, Power, Wisdom, Understanding, Peace, Purity, Joy, etc., the sum total of which is Infinite Good.

Man in his state of degeneracy has a wrong conception of God. He believes him to be Good at times and at other times evil. He fears the evil of him more than he believes in the Good. He does not think, however, that he ever believes God to be evil, but he does, nevertheless, every time he believes him to be the author of disease, calamity, inharmony and death. But the idea of a wrathful God in this day of spiritual light and wisdom is rapidly becoming

obsolete. He is everything that comes under the caption of Good. He is the sum total of All-Good. He is everything that we would like to manifest ; that we have a right to manifest ; that it is our duty to manifest, and that we sometime will manifest.

The idea of a wrathful God comes, we think, from the conclusion that we are punished for our sins by an outside source ; that all misery, calamity, disease and death are sent from a wrathful and displeased mind. There are terrible crimes charged up against God. I doubt the sincerity of anyone who says he loves God and at the same time believes that he is the author of all the hells and calamities on earth. Paul tells us that "God is not the author of confusion, but of peace." Let man do one atrocious act and the people arise in their might to slay him. And yet the results of cyclones, fires, earthquakes, floods and death in every form, except quick suicide, is charged up to God. Could it be proven that a man or a number of men caused an earthquake in order to give vent to their wrath and killed thousands of people it would go very hard with them. They would be looked upon as very wicked and sinful and there is no describing the resentment towards them that would be going on in the human mind. And yet these things are charged up to God with assumed holy reverence and awe.

The causes for individual ills are within the individual, and I believe the causes for calamities of every description lie within the race-consciousness. If we, as a race, stood redeemed, purified and perfected, no such thing as calamity could reach us or affect us. Surely, when "the knowledge of the Lord (Divine understanding) covers the earth as the waters cover the sea," all of the undesirable things will have passed out of existence. They will have been dissolved and dissipated by the all-powerful mind of Jesus Christ in the race.

We are told by Jesus, "Whatsoever a man sow-

eth that shall he also reap," and "Ye cannot gather grapes from thorns, nor figs from thistles." We do not suffer because God wishes us ill. It is not the will of God that even the least should perish. God's will in the race is health and harmony. We suffer because we live according to the flesh and not by the Spirit. If we violate the laws of our being, suffering comes in some form as a consequence.

Our heredity is from the Spirit. We inherit from the Spirit eternal life, eternal health, eternal wealth. Man in his Infinite relation is never sick, is never poor. It is his weak and evil thoughts about himself and things in general that cause his body to take in the expression called sickness. Effect follows cause. The cause is never in the elements or the external. It is always within. If man looks out upon inclement weather with fear, it is because he has a weak thought about himself. He believes himself to be slave, not master; subject, not ruler. It is because he does not believe himself to have the full dominion God gave him as a natural heritage in the beginning. If man today could but believe and live by the Divine Spirit every minute he would never get sick, he would never have a thought of poverty, he would never be affected by storms, fires, earthquakes, etc., he would never be afraid, he would never die. He would be perfectly poised and balanced in every department of his being. He would say unto this one come, and to that one go, and it would be so. He would speak peace to the storm, and it would be stilled. He would speak health to the sick, and they would recover. He would speak life to the dead, and they would be raised.

Man is Divine and has dominion. He will never realize it, however, until he stills his senses and believes. Through understanding he has power to overcome every condition and belief that has been handed him through flesh genealogy, until he arrives at his destiny "The fulness of the stature of Christ." We

can all heal and be healed ; we can all be happy and make happy. Life can be made happy, joyous and sweet to all, but it will all come so by correct individual living and thinking. To put on the new man which after God is created in righteousness and true holiness, means to cast out every thought of fear and evil, every thought of separation from God, every thought of flesh genealogy.

Spiritual-mindedness is not acquired by going to church and listening to the expounding of the virtues of those who have gone on before, believing yourself to be a poor miserable sinner, a man of the dust, etc., and that Jesus Christ died for our sins, paid the penalty of them in full and appeased the wrath of God. Jesus Christ came not to appease the wrath of God, but to give people the keys by which to cast wrath and evil out of their lives. He came not to suffer the effect of causes generated in us, but to teach us the truth and the power of God in us to overcome sin and its effects.

Spiritual-mindedness is acquired by believing yourself to be of God, one with God even as Jesus Christ was the Son of God, and in living every day, the best you can, the truth that you know.

Man is the Son of God, no matter what he believes about himself. Jesus knew and proclaimed this Truth when he said to the ones intent on stoning him for blasphemy, "Is it not written, I said, ye are Gods? And the Scriptures cannot be broken."

The ones who believe themselves sinners by nature have a cloak to flee behind at the prick of conscience. But the Son of God wishes no cloak. He is willing to pay the penalty of his mistakes, and try to learn the lessons they contain. How can the Sons of God sin? They cannot while they are conscious of themselves as Sons of God. It is when they forget they are the Sons of God that they sin. I believe the great curse of the race is the loss of memory —

the loss of Divine consciousness. Man must be reminded and made to see and understand that he is the Son of God before he can be saved.

There is no difference between the Son of God and the son of man, except in belief. One knows himself to be the Son of God, and the other believes himself apart from God. All things are possible to the one who believes in his own Divinity and the Divinity of the race. All things will work together for the good of that one. All things are demonstrable through faith. Health is demonstrable, wealth is demonstrable.

Paul said, "Let the Mind which was in Christ Jesus be also in you." The Mind which was in Christ Jesus was the Divine Mind. This Divine Mind is all-wise, all-knowing, all-faith. The Mind of Christ thinks thoughts and from it words emanate. These thoughts and words are all centered in God and they bring forth fruits of their kind. It seems the predominating thought of the Christ-Mind is Life. It says, I am in you that you may have Life and abundance. Every cell, every nerve, every fibre and every atom of our being is susceptible to the influence of thought-currents generated in the mind, and they are always changing according to the mental impressions made on them.

Some time ago after a siege of illness I did not recuperate as fast as I would have liked. After holding many different thoughts and none of them producing the desired results, I said to myself, "What is the trouble? What is it I need?" The answer came back, "A tonic," which means more life. Then my thoughts went back to the time I used to take all kinds of tonics, and right there I arrived at the point of temptation. And in continuing to reason with myself I came to the conclusion if anything could tone, the Word of God could. What good is knowledge if you cannot apply it with effect when you need



it? So I sought a thought that would serve the purpose and it came. It was, "I am toned up, strengthened and invigorated by the Divine Spirit." I held to this thought and there was what you might call an instant change. From that hour I was myself again. I ate and slept and realized health that was a perfect joy to me. Results are not attained from mere mechanical repetition of truth, but from realizing the meaning of every word spoken. When we realize the meaning of Truth words we become conscious of their power and potency. It is this power and potency that does the work. Jesus healed the sick, cleansed the leper, opened blind eyes, unstopped deaf ears and even raised the dead by the power of his words. His words were so charged with spiritual might and power through realization that they were omnipotent. They did everything he bid them do where there was co-operative faith. And so if we would obtain the happy solution of all of our problems we must emulate him who made the full demonstration for us over sin, sickness and death. We must let the mind which was in him be also in us. We can let it be in us by making God the basis of our thoughts, and then it will unfold in us and we will ascend from glory to glory until we obtain and demonstrate the deathless body of Christ, even as he did.

The character of Christ's thoughts, his words, his methods of living and the works he wrought caused the entire race of the people astonishment in his time. Some marveled greatly, some wondered, a few believed. His life was so at variance with their customs and beliefs that the majority could not comprehend him. And through failure to comprehend him the rabble of the population believed him to be an adversary instead of savior, an enemy instead of brother, a devil instead of God. It is not entirely out of place, therefore, that those at this day who have the same mind that was in him should be viewed with the astonishment,

distrust, incredibility and hatred and receive the same character of treatment by the same character of people.

The Christ way of living is different from the world's way. The Christ way of living is by the Sermon on the Mount. The Sermon on the Mount can only be lived by being renewed in the Spirit of your mind, by putting on the new man, the true man, the real man. By the Christ way of living there is complete unity between God and man, and man will know when he seeks understanding with the whole heart that the heredity of Christ is the heredity of man. That he and the Father are one even as Christ and the Father are one.

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## THE SPIRIT OF THE NEW YEAR

MARY BREWERTON DE WITT

After many moons came the harvest, and in its full fruitage was the promise of the year realized.

The promise of the year is made perfect in its time of harvest, for then is evidenced that which the year hath to show after many days spent in toil and husbandry.

The spirit of the New Year is created by the people who make the year's environment, or by those timekeepers of earth, some of which are making their lives according to the hours of the dial, and others who live above time.

The people of the earth are strange creatures, for, according to God's code, they should be greater than the conditions that appear to be at the present time upon that sphere, but they have allowed conditions to shape their destinies, instead of causing conditions to be the outcome of lives lived according to the decree of a Supreme Being.

The spirit of the New Year is what man pleases to

make it. The prevailing years are not so dark nor dense as those of some centuries back, for late man has discovered himself to be a thinking individual, therefore life appears today more bright than it hath hitherto.

Taking the subject individually; that is, for the individual, each life may have its year what it pleases to make it. It may be all glorious with the tints of the morning sunrise and the purple clouds of the sunset folded in the mists of love with the promise of eternal life, or it may be somber with rolling black thunder clouds o'erhead and rough stones beneath the feet. Thus man shapes his own destiny, and makes his life according to his faith.

It is well to precede your year with thoughts of faith in all good for yourself, for your neighbor and for the people at large.

It is an excellent custom to keep the night-watch with sacred thoughts of God and his goodness, preceding the day with the prayer of faith and righteousness. There is an almighty power in such prayer, in such thought, that carries conviction to the mind, and sets in motion the vibratory lines of being, thus bringing about in the environment the soul-life in these expressions of beauty which belong to Divine man.

As you sit in the Silence in the preceding day of your New Year, pray for all alike, wipe out the consciousness of destruction, wipe out the delusion of evil, wipe out the fear of misfortune and wipe out beliefs of suffering. In their place put the consciousness of life eternal, of love that is boundless, of peace and of wisdom, of the joy that never will leave thee.

These thoughts are the seed that are sown, and in the springtime thou wilt water and prune them, then in the summer they will lift up their heads full of blossoms of love and of kindness, and in time in

the season of autumn thou wilt harvest the fruit of thy seed-thought.

“Make the year for rejoicing, make it glad with thy songs of God’s goodness, give thanks for thy days without number, and be prayerful for ever and ever.

“When thy skies seem to lower and threaten and clouds are piled high o’er thy mountain, then turn from the somber reflection, and remember that God ever exists in thy heart as in the heart of all others.”

Fear nothing, do not let thy feet stray from the beaten path of knowledge and faith in thy God. This faith will bear thee on to greater heights and cause thy year to be a year of rejoicing, even if some days are dark, for thou wilt find that thy faith is thy happiness, and all life attuned to the thoughts of thy inmost being.

Make the year a God-year. Look for all these outer pictures of the soul’s being, and looking, thou wilt find them more and more, so that when this year hath rolled by, and another is on the way, thou canst say cheerfully and happily, “God hath blessed this Old Year. I have been blessed by it, and the New Year will bring more blessing and more knowledge.”

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When you are not moving toward the ideal, you are moving toward materiality, weakness, failure and want. To abandon your highest ideal, even for a moment, is to have a backset, and it is these occasional “falls” in the life of the idealist that give rise to whatever trouble he may have. Life is a pathway of roses to him who has found the ideal that never comes down.—*Eternal Progress*.

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Ineffable is the union of man and God in every act of the soul.—*Emerson*.

## A TEMPLE TALK

Order my footsteps in thy Word;  
And let not any iniquity have dominion over me.  
Redeem me from the oppression of man:  
So I will observe thy precepts.  
Make thy face to shine upon thy servant;  
And teach me thy statutes.  
Mine eyes run down with rivers of water,  
Because they observe not thy law. — 119 Psalm 129-136.

And it came to pass, when Jesus ended these words, the multitudes were astonished at his teaching: for he taught them as one having authority, and not as their scribes. — Matt. 7:28.

And when he was come into the temple, the chief priests and the elders of the people came unto him as he was talking, and said, By what authority doest thou these things? and who gave thee this authority?

And straightway there was in their Synagogue a man with an unclean Spirit, and he cried out saying, What have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace and come out of him. And the unclean Spirit, tearing him and crying with a loud voice, came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching? With authority he commandeth even the unclean spirits, and they obey him. — Mark 1:23-28.

And he called the twelve together, and gave them power and authority over all devils, and to cure diseases. And he sent them forth to preach the Kingdom of God and to heal the sick. — Luke 9:1.

There is a tradition that in the building of Solomon's temple, the workmen had delivered to them from the quarry a finely carved stone for which no place was found. It was laid aside and forgotten. Finally, at the completion of the temple, it was discovered that a stone was lacking. Some of the workmen remembered this stone which had seemed useless, and when it was taken from the rubbish it was found to be the very cap-stone.

This story is used to illustrate some neglected, but important power in man. We find we are putting aside something needful in the development of the spiritual man, and that is dominion, authority. It has been submerged in man's consciousness by the great bustle going on around him, and he knows but little about it in its relation to spiritual powers. Do-

minion has been placed on the outside of man, and he is not aware of the force and power of the dominion which was given him in his inner mind.

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“And God said, Let us make man in our image, after our likeness : and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle and over all the earth, and over every creeping thing that creepeth upon the earth.”

“Power and dominion over every thought and feeling is given unto me by the Spirit.” This will be our prayer this morning. Prayer is something more than supplication. It is an affirmation of truth which eternally exists, but which has not yet come into consciousness. It comes into consciousness by affirmation.

As individuals we are living under limitations of many kinds. We are dominated by our ancestors, and are constantly deferring to their opinions. We speak of this or that trait as having been inherited, and give our forefathers authority, thinking that what they had we must have. Again, we are under parental authority and are taught that we should obey the fleshly paternity regardless of its ignorance. I once heard of a child who absolutely refused to do something he had been told to do. When reprimanded for his disobedience, he said to his father, “Do you mind *me*?” Probably the father had never thought of that. The child has a mind as well as the parent. As parents we consider it our privilege to dictate to and domineer over our children. We feel that we must exercise our authority. This is bondage, slavery. The true family relation is based on a recognition of equal rights.

Then we are under the authority of government. The legislature is constantly making laws that dominate us. We are bound by religious teachings, the authority of the saints, to the Bible, and to traditions. Again, men talk about being free and boast about liv-

ing in a free country, while all the time they are in bondage to appetite and passion. They are like the Jews who said they were Abraham's seed, and were never in bondage. Jesus answered them, "Whosoever committeth sin is the servant of sin."

We are told when the fashions change and we meekly follow. We must dress in a certain way, and act in a certain way, and so rigid is the unwritten law that we bow and cringe under it, fearing to disregard it, yet feeling the inner protest and the prompting to exercise our own authority and be free. Henry Ward Beecher said there was one family in his congregation he loved to visit, because when he was there he could eat with his knife. We are all slyly looking for that family. Few of us are up-to-date on the latest fashion in table manners, but watch the other fellow to see whether or not he eats the garnish with the salad.

Why not be absolutely free? Jesus Christ was not an educated man, yet he associated with the cultivated, the rich and the poor. He must have reached a point in naturalness where the Divine Natural taught him manners.

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Where shall we find freedom? "Ye shall know the Truth and the Truth shall make ye free." "If the Son therefore shall make you free, ye shall be free indeed." All that we do must be done in the name of Jesus Christ. Then we are free. The name of Jesus Christ carries with it a consciousness of power and dominion. The place of mastery is in the mind, and he who would be master must enter into that place, and work from it to the external.

We are environed on every side by conditions which exercise dominion over us until we rise in our might and take the mastery over them. Men say, "How can I exercise the dominion which is mine?"


How shall I do away with the law? If I transgress the law, I have to suffer the penalty." There is a way out. It is to be so righteous that you will never transgress the law, spiritual or temporal.



\* \* \* \*

In wireless telegraphy there is frequently great confusion because of many stations sending out messages into the ether at the same time. For this reason those who were trying to receive communications from the steamer Republic were hindered. The same conflict and confusion is in the thought atmosphere of the race. All are sending out messages, and in the confusion man has lost the ability to receive from the Spirit. In our ignorance we are dominating and confusing one another, and laying down this law and that, and saying that this rule of action or that shall prevail.

When scientists learn more of the laws of the universal ether, they will find that wireless messages will not interfere, when each station has its own spark-rate. The different rates of vibration will find room in the ether without conflict. This law inheres in thought radiations, and Jesus understood it. When he sent out his word it produced effects, because it was rightly timed. It was timed and tuned to the Universal. He called, "Come unto me all ye that labor and are heavy laden and I will give you rest." All who are in bondage to outside authority, all who are bound hand and foot by man-made law, come; enter into the consciousness of Jesus Christ and be free. This is really easy, because it is all fixed. He established a consciousness, and we may enter into it. Say, "I have the mastery over every thought and feeling." This is the starting place. You enter in by your word of acknowledgment. To all who enter into this place he gives power—power to heal the sick, power to cast out devils. The devils are in ourselves. They are fear, anger, jealousy, and other like traits. We have power and authority to cast these





The Lord is the  
strength of my  
life; of whom  
shall I be  
afraid?   



From UNITY for January, 1909, Kansas City, Mo.



out. As you speak your word they may tear you, and ask you by what authority, but they know your God-given dominion, and will soon acknowledge it and come out.

\* \* \* \*

Power is force ; authority is love. Speak the word in love and not in a domineering way. Do not even dominate your own thoughts with the idea of coercing them, but realize that in Jesus Christ every thought is brought into harmony with the Divine Law. Declare the One Power. There is no power in sin or disease. All these things are as nothing to one who is centered in the dominion and authority of Spirit.

Emerson says :

“ What I must do, is all that concerns me ; not what people think. This rule, equally arduous in actual and intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder, because you will always find those who think they know what is your duty better than you know it. It is easy in the world to live after the world's opinion ; it is easy in solitude to live after your own ; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude. The objection to conforming to usages that have become dead to you, is, that it scatters your force. It loses your time and blurs the impression of your character. If you maintain a dead church, contribute to a dead Bible Society, vote with a great party either for the Government or against it, spread your tables like base housekeepers, under all these screens, I have difficulty to detect the precise man that you are. And, of course, so much force is withdrawn from your proper life. Man is timid and apologetic. He is no longer upright. He dare not say, ‘ I think ; ’ ‘ I am,’ but quotes some saint or sage.”

Stenographic extracts from a Sunday morning talk by Charles Fillmore, before the Unity Society of Kansas City.

# GOD'S SAVING HEALTH

JOHN DEEM

Peace be unto thee. Luke 10:5, 6.

Is any sick among you? Jas. 5:14.

Have you "suffered many things of many physicians?" Mark 5:26; paid them lots of money? and decided that they were of no value? Job. 13:4.

Have drugs and medicine all proved a failure? Jer. 30:13.

Are you sitting in the region and shadow of death? Matt. 4:16.

Then I trust that this letter will throw a ray of sunshine across your dark and gloomy pathway.

The Great Physician that "rescued the perishing" in Palestine 1900 years ago is just the same today. Heb. 13:8.

In the beginning God made man, and every organ in his body.

The Great Mechanic understands all about man's organism, and you certainly believe that He has the power, and knows exactly how to repair it.

With God all things are possible. Mark 10:27.

A "hay-seed" farmer knows better than to take his delicate watch to a rough blacksmith for repairs.

Doesn't it look equally as silly to take one's body — the temple of God — to a knifing hospital to be "made whole?"

The Great Physician demonstrated in Palestine that He had power to forgive sins, and power to heal the sick. Matt. 9:2-7.

He is just the same today. Heb. 13:8.

Jesus said to the 12: "Heal the sick." Matt. 10:8.

He said to the 70: "Into whatsoever city ye may enter, heal the sick that are therein." Luke 10:1-8, 9.

He said to believers; "These signs shall follow them that believe, in my name shall they lay hands on the sick and the sick shall recover." Mark 16:17, 18.

And 60 years after Christ, James (one of the 12) said: "Pray one for another, that ye may be healed." Jas. 5:16.

In the first place you must believe that you can be healed, for without faith it is impossible to please God. Heb. 11:6.

And in the next place you should discharge your doctor, and abandon all drugs and medicines.

Put your whole faith in God.

Burn the bridges behind you, and make up your mind that you will never look back. Read II. Peter 2:22; Job 13:15.

Retreat unfits one for the kingdom. Luke 9:62; See Heb. 6:4-6.

It will enlighten your understanding, and build up your faith, to study, and daily speak into yourself, such Bible truths as the following:

The kingdom of heaven is at hand. Matt 10:7.

Jesus Christ is come in the flesh. I. John 4:2.

His reward is with Him. Rev. 22:12.

There is no power but of God. Rom. 13:1.

He hath taken unto Himself His great power, and Reigns. Rev. 11:17.

Behold, I make all thing new. Rev. 21:5.

The time is at hand. Rev. 22:10.

Now is come the kingdom of our God, and the power of His Christ. Rev. 12:10.

He healeth all my diseases and redeemeth my life from destruction. Psalms 103:3-4.

The law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death. Rom. 8:2.

He shall fashion anew this body of my humiliation, that it may be conformed to the body of His glory. Phil. 3:21; Am. R. V.

I shall return to the days of my youth, and my flesh shall become fresher than a child's. Job 33:25.

He is the author and finisher of my faith, and with His faith I believe the promises of God. Heb. 12:2.

I believe the Christ hath all power.

The carnal mind, "malicious mesmerism," the devil, evil, sin, error, sickness, disease, fear, and death, hath no power (of themselves). I have the Christ mind. Phil. 2:5.

When you believe God's truths and promises, your faith is counted unto you for righteousness — the righteousness which is of faith. Rom. 4:5 ; Rom. 9:30.

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Be good and kind to your body — God's house. Heb. 3:6. Am. R. V. Margin. It is God's temple. I. Cor. 3:16. Don't defile it with your thoughts, words, and actions. God will destroy those who defile His temple. I. Cor. 3:17.

If you hold aught against any one, you must forgive it. Mark 11:25-26. Forgive 490 times. Matt. 18:21-22.

"Restitution" is one of the Kingdom doctrines, and means to restore that which has been lost.

"Healing" includes every degree of healing, from the removal of the slightest pain, to the overthrow of that which ends in death. Heb. 2:14-15.

When one loses his health, his greatest desire is to recover and get sound and well again.

I say unto you: "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them. Mark 11:24.

If you were back in Palestine, you would hear these very same words spoken to you.

He said His words are Spirit and they are life. John 6:63. My words shall not pass away. Matt. 24:35.

\* \* \* \*

Jesus declared that the Kingdom of God cometh not with observation. Luke 17:20.

The transformation may resemble the gliding out

of night and the ushering in of day. We can't tell exactly where one ends and the other begins.

We are confident of this, that we are gradually passing out of darkness into His marvelous light. I. Peter 2:9.

That marvelous Light is the promised "Light of Life." John 8:12.

It is dazzling bright to carnal minded people.

Through Christ which strengtheneth him, it is possible for the believer to attain unto a "perfect man." Eph. 4:13; Phil. 4:13.

The same God who placed the flaming sword around the tree of life in Adam's day, also has power to remove it later on. Gen. 3:24.

Listen — to him that overcometh will I give to eat of the tree of life. Rev. 2:7.

Blessed are they that do His commandments, that they may have right to the tree of Life. Rev. 22:14.

The blind flocks have been led by blind shepherds and both have been falling into the ditch. Matt. 15:14.

What a pitiful sight to see professed Christians, claiming to be God's children, and that their sins have all been pardoned, draw the wages of sin! Rom. 6:23.

There is a way which seemeth right unto a man, but the end thereof are the ways of death. Prov. 14:12.

Jesus' prayer is due to be answered: "I in them, and the Father in me; that they may be perfected into One." John 17:23.

He promised that they should have the "Light of Life." John 8:12, and that they should remain. John 15:16.

He also promised:

"Whosoever liveth and believeth in me shall never die. Believest thou this?" John 11:26.

If you have His spirit (Rom. 8-9) and His faith (Heb. 12:2) you can easily answer "yes" and write it in your Bible with ink.

Jesus said, "Every plant which my heavenly Father hath not planted, shall be rooted up." *Mati. 15:13.*

Beloved, now are we the Sons of God. *I. John 3:2.*

It is impossible for our immortal Father to beget mortal offspring. His sons have, in embryo, all His Attributes.

Jesus said: "I say unto you, he that heareth my word, and believeth Him that sent me, hath eternal Life, and cometh not into judgment, but hath passed out of death into Life. *John 5:24.*

Have salt in yourselves. *Mark 9:50.* Salt is a preservative, and is used to prevent meats from spoiling. There is a bogus salt that does not preserve. It is worthless. *Luke 14:35.*

There are lots of professional salters going around over the country, pretending to salt unsaved people. Their victims don't keep. When one is preserved in spirit, soul and body, (*I. Thess. 5:23*) "preserved in Jesus Christ" (*Jude 1*) he'll "keep" as long as the Preserver lasts.

He shall quicken your mortal bodies by His Spirit that dwelleth in you. *Rom. 8:11.*

Beloved, I show you a mystery . . . this mortal must put on immortality. *I. Cor. 15:51-53.*

\* \* \* \*

Daily argue with yourself, until you are fully convinced, that His faith believes His own words — His own promises.

Settle it in your own heart, that apart from Him ye can do nothing. *John 15:5.*

He is the true vine. *John 15:1.*

Ye are the branches. *V. 5.*

Abide in Him. *V. 4.*

Contend that as the Vine is healthy and immortal, so are the branches. *I. John 4:17.*

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As soon as the prayer of faith has been made for the sick one, he should begin to give thanks, in ad-



vance, just as though he already possessed the knowledge of restored health.

After this manner give thanks:

Thanks be unto God, which giveth me the victory through our Lord Jesus Christ. I. Cor. 15:57.

And he should proceed to act on his faith.

A dead faith is useless. James 2:17-20.

Fear antagonizes faith.

Fear hath torment. I. John 4:18.

Fear produces the undesirable.

Job confessed, "The thing which I greatly feared is come upon me." Job 3:25.

Here is a good fear destroying text; sow it daily into yourself:

"The law of the spirit of Life in Christ Jesus hath made me free from the law of sin and death." I believe it. Rom. 9:2.

It is God's law that one shall reap whatsoever he sows. Gal. 6:7.

One can't reap wheat without sowing wheat.

By thy words thou shalt be justified, and by thy words thou shalt be damaged. Matt. 12:37.

Don't sow such words as "I am sick," "I am mad," "I am tired." Such words are sure to produce a crop of un-God-like-ness. Gal. 6:7.

Healing is not always instantaneous. Some must "Bring forth fruit with patience." Luke 8:15. Time is necessary to the removal of hindrances to healing, such as erroneous teachings, etc. To this end, Patience must be allowed her perfect work. James 1:4. Hence, "You have need of patience, that, after ye have done the will of God, ye might receive the promise. Heb. 10:36. Modern "sign-seekers" demand that "patience" shall be abolished, and that mature fruit shall be attained without growth. Mark 4:28.

There are several methods of healing specified in the Bible: Command; the sent word; the prayer of faith; the laying on of hands; anointing with oil by

the elders of the church ; agreement ; handkerchiefs ; etc.

Patients cannot escape their share of responsibility. There is no promise of healing to unbelievers. Without faith it is impossible to please God. Heb. 11:6.

\* \* \* \*

Giving is God's method of accumulating.

Give, and it shall be given unto you again. Men shall give it unto you with running over measure. Luke 6:38.

God loveth a cheerful giver. II. Cor. 9:7.

But such giving must always be done in faith. Heb. 11:6.

Jesus said: "It is more blessed to give than to receive." Acts 20:35. If one does not give, he has no right to His promise in Luke 6:38.

Frequent little gifts show a continuing faith.

To make one large gift, and then quit, is like a "wet weather spring."

"You are as you think ; your thoughts are as your impressions ; and your impressions come either from your environment or from your own superior ideas. What you are to be, and what your fate is to be will therefore depend upon whether you think what is suggested by your surroundings, or think what you are inspired to think by the greatness that is within."

The new phase of life is non-resistance ; not taking arms against a sea of troubles, but lifting our thoughts with clearer perception. Everything is co-operating with us. We have failed to meet it, but the universe is forcing us to co-operate. As soon as we can say, "There is no separation, all is unity ; no evil, all is good," we shall abolish trouble.—*Nona L. Brooks.*

# IDENTIFICATION IN THE ABSOLUTE

EDNA L. CARTER

Man has been so long bound in the limitations of materiality that he has failed to identify himself with his spirit and soul, and has thought of himself only as body. Now the light has begun to dawn and the error has become apparent. In his effort to right the wrong he has gone to the other extreme and denied his body any place in his being. He constantly thinks of himself as something apart from his body, and this belief in separation must work out in separation if it is not dealt with in Truth.

The offspring of God, Divine Idea man, is complete spirit, soul, body. This Idea must be recognized, and fully entered into in every thought and word that it may be manifest in completeness. The body is not to be denied because of the appearance of materiality. It appears material only because of the material thoughts in which it has been held.

The word "planes" covers a multitude of errors. Almost any theory can be passed as true if enough planes are introduced into it. Allowing this or that to be true upon a certain plane does not make it true in the Absolute, and what is not true in the Absolute is not true at all. One will never lay hold of the perfect Body Idea while he is considering many bodies on many planes. In the Absolute there is but one body, and that is perfect and spiritual.

Paul's idea of keeping the body under has been taken in a literal sense, and this has kept many from rising into the full, complete man in Christ Jesus. The ignorant thoughts which infest the flesh are to be cast out by the Word of Truth that the body is Divine.

The following affirmations are for the purpose of establishing the whole man in the consciousness of unity. They are given just as they came into mind without any attempt at classification :

My body does not starve for my love and appreciation of it. I recognize it, honor it, and love it as the holy Temple of the living God.

I have now the only body I ever had. Though I were reincarnated a thousand times, yet is my body the same. It is I. Its appearance depends upon my beliefs and thoughts, and changes accordingly, but it is always the same body, even as my soul and spirit are always the same. My body is as much a part of my individuality as my soul. It is eternal as any other part of my I. It is I, even as the soul is I.

I cannot disown my body, and say that I borrowed it from my parents. This is not the truth. I may have taken up some of my parents' error beliefs and built them into my body; but my body came from no one but God. It came from him with my spirit and soul, and has ever been co-existent with them. These three are one, inseparable. It is the belief in man that his body is separate from him, and something which he merely owns, that makes the appearance of separation. I do not own my body. I am body. I do not own my soul. I am soul. I do not own my spirit. I am spirit; and these three are one.

The redemption of the body depends upon the right Idea of body. It must be the Divine Idea, and there must be no other. The eye must be single.

My body, or I, manifest as body, am not filled with error, sin, discord. Beholding myself thus, keeps me manifesting thus. The law of growth is beholding. While I behold the body as anything else but its Divine Idea, I hold it there. It can never change until the idea of it changes.

I AM. I am *in* every cell of my body. *I am* every cell of my body. I do not disown my body. I do not withdraw my I, but I take possession — full possession — of every part in the name of the Lord.

I now fully identify myself with my body, even as with my soul and spirit, thus making the at-one-ment.

Since my body is I, if there appears resistance in it, that resistance is my own ; it comes only from me. It comes from lack of proper identification with the body. The way to get control is to take it. This I do, not by will-power, personal force, nor by anything that recognizes my body as separate from me, but by my conscious oneness with it. This unifies all of me, and stops all resistance.

My body is life, purity, wholeness, sinlessness. In my flesh I see God. What I see, what I behold, becomes manifest.

“Beloved, believe not every spirit, but try the spirits whether they be of God. Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus Christ *is* come in the flesh is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.”

I confess that Jesus Christ is come in the flesh, even in my flesh.

“*Not* for that I would be *unclothed*, but clothed upon, that mortality might be swallowed up of life.”

The idea of the body as an earthly house is now dissolved, and I am now clothed upon with the heavenly house, even the Divine Idea of man complete. In this Idea I am one with the immortal, incorruptible flesh of Jesus Christ, and I have eternal life. I do confess that Jesus Christ is come in the flesh.

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I cannot be destroyed, because I am immortal. In the bosom of Life eternal, one with it, inseparable from it, dependent upon it, I can no more be destroyed nor annihilated than God.—*Hannah More Kohaus*.

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“Men invariably possess the quality which they condemn in other people, otherwise they would not be capable of seeing it.”

## REINCARNATION QUERIES ANSWERED

To understand reincarnation we must begin with an understanding of Being itself. God is one — an All-Potential Principle like mathematics or music. Absolute Being is not a space filler. The mind of Being does not fill space any more than the principle of mathematics fills space. The creations of Spirit are like it, they are not dimension, nor are they separated except as they think separation.

The human race is created by Divine Mind. That Mind is working itself into the many and holding its unity as mind, idea and manifestation. In man this is spirit, soul, body. These are inseparable as God is inseparable. Co-operative creation on the part of man is involved in God creation. Man's thought makes the condition of his environment. When he conforms to Divine Intelligence, his soul and body unfold and increase in a perpetual, harmonious and joyous way. There is no break in the Divine Unity, and that thing called death is absolutely unknown.

When man ignores Divine Intelligence and allows his thinking power to make conditions in soul and body, discord enters. This leads to conflict, and ends in the breaking down and disruption of the body. But the Divine Law of Unity cannot be broken. Spirit, soul and body are held to this underlying Principle, and by it are forced to unity of expression. The body Idea must necessarily carry out the Law of its Being — it must be clothed upon. This continual renewing of the disrupted body is called reincarnation.

A false and disobedient state of mind has become chronic in the race-consciousness, and humanity believes that the discords in human thought, and their out-picturing in death, is a necessary condition. The

race-mind has for ages been lost in this delusion, and men ceased trying to rise above it, so help was necessary. Jesus Christ came and established the true standard, in manifesting the perfect body, which did not succumb to death and dissolution. This consciousness can be entered into by anyone who will accept as a possibility what Jesus taught about man, and put the teaching into practice in thought and life.

The Truth will do away with death, and reincarnation will cease. Men will have bodies of such perfect health that they will go on increasing in beauty and power in every way until, like Jesus, they can be radiated into Universal Ether. The body will pass through various stages of form manifestation before it reaches this high degree.

Resurrection takes the place of reincarnation. The first resurrection gives man freedom from the three-dimension idea of length, breadth and thickness, and he enters into the consciousness of the perfect unity and interpenetrability of spirit, soul and body. Then he has the ability to pass right through what is called matter, and go out and in closed doors as did Jesus Christ. The second resurrection is the consciousness that the body is one with Principle and without limitations of any kind. The body Idea of Being expressed takes away *all* limitations of matter, and man enters the fourth dimension. In the life of Jesus Christ this is illustrated in the ascension. He ascended in his thought to this high state of mind, and his body disappeared from those who remained in the low-lands of material consciousness.

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The limitations of the flesh so-called are limitations of mind, of thought. Man was created complete, spirit, soul and body. On account of untrue ideas, he has come to think of his body as no part of himself, but as an inferior something which is out of har-

mony with him. He has been taught that the way to get freedom and harmony is to get rid of his body. This puts him at variance with the body. The Bible teaching is that the body is to be redeemed, and given its rightful place in the trinity, man. This the whole creation groans for, and it will continue to groan until this at-one-ment and redemption is accomplished. It is of the mercy of God that we are allowed another body, when we ignorantly defile and destroy the temple with our ignorant thoughts about it. This kindness is repeated to us until we do awaken to know that the body must be redeemed, and set ourselves diligently to the overcoming of all error ideas about it. The falsity that we get to a higher life by dying is no longer darkening the minds of men.

Our teaching of reincarnation is not the same as that of the Orientals. Their belief in reincarnation as an endless, wearisome treadmill round is far from the Truth, in our judgment. We are reincarnated only to give us opportunity to overcome death and the necessity of reincarnation. To us reincarnation is no part of the Divine Law, but merely a makeshift to keep the race going until it can get awakened out of its sleep, and lay hold of righteousness and life, put on incorruption and immortality in Christ and die no more.

We cannot evade our problems by dying. They must be solved, and if we neglect them we must come back to school, or rather, we have the privilege of coming back, and laying hold of complete redemption. This is much more satisfying than the idea of a bodiless existence somewhere, and the ceaseless, never-ending sorrow and mourning of death in the world. It is not an apology for death we must make, not something to make ourselves be "resigned" to it that we want, but we want the real, actual overcoming power of Jesus Christ. To get this, we must appreciate life, and enter into it thankfully and heartily.



"I am; come that ye might have life more abundantly." This abundant life is always present. When we recognize it and open our consciousness to it, it comes flowing into mind and body with its mighty, quickening, healing power, and mind and body are renewed and transformed.

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Your difficulty with the subject of reincarnation comes from the fact that you do not understand it. You do not lose your identity. Reincarnation would not be necessary or possible if men lived according to the Divine Law. They would have eternal life as Jesus promised. Death is the wages of sin. Do not let the matter disturb you. Quietly wait for understanding.

We see that you have the idea of passing away somewhere to find your real life and good. This is error, and is one cause of your physical inharmony. Life is always present, always everywhere-present in its fulness. When you become conscious of this, it fills you with its mighty healing power, and makes you well and strong. The idea that your days are numbered is an old mortal belief. You are the offspring of God and are Spirit. You are not subject to any of the limitations of time. Read the article, "Man's Dominion Over Time" on page 38 of the January UNITY. It will help you to realize your freedom and establish you in your Christ wholeness.

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In order to demonstrate eternal life, one must eliminate wholly ideas of a disintegrating character. Every soul should be given its freedom in life, not in death.

If your teacher instructed you to set souls free to die where there was no hope, she opened the door to a whole lot of error. This is very close to the practice of certain metaphysicians who treat that people who have departed from the Truth should either die or

come into it again. It is but a step from this to Black Magic.

We know that life is real, and that its demonstrations must take place in Omnipresence. Let us then hold to the truths of this, and not let our mortal ideas of what seems best lead us away from the Principle.

The Lord requires that we be very loyal to his character, if we desire to demonstrate in the highest. Blasphemy is to attribute to God characteristics that are not his. God is not dead, nor does he pass away, nor hope to find better environments somewhere else. Through our own thoughts we have drawn them to us, or have been drawn to corresponding environment, and this law will continue to work itself out until we change our thought. Then, everybody, regardless of how desperate the case may be, should be treated for life; strong, beautiful; harmonious, loving life. God will then manifest himself in life, and the very best for that soul will come to pass.

Some people think we are very strict metaphysicians, and we are glad to accept this observation. We try not to depart from the Law, but be as active and true to the Principle as a mathematician to that exact law which he knows must be followed in order to get the right answer to his problem. These little points of differences often bring to light principles that enter into one's demonstration, and decide for success or failure. The good practitioner will be found very exact in following the Law. Blessed is the man that having found my Word shall keep it.

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The Bible teaches that death is the great sin that came upon man, and that Jesus Christ came to save him from this transgression of the law. His message was that man should not perish, but have everlasting life. When he dies he perishes in a degree, and if that dying thought is allowed to prevail, it must finally disintegrate the soul entirely. We do not hold that





a single bodily death destroys anyone's soul, but that a period must come in his experience when his appreciation of Omnipresent Life shall wholly overcome this tendency to let go of the body.

This, of course, means eternal life in the Omnipresent. Jesus Christ was willing to live here always, and why shouldn't we be? He said, "Lo, I am with you always." When the body is raised to its spiritual Idea, and the within and the without are one, life will be a great joy everywhere.

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Looking back to the past is not especially helpful. What we are striving to know is, not ourselves as personalities, but as the Son of God — the one, changeless, eternal Son. When Jesus said to his disciples, "Whom do men say that I am?" They replied, "Some say that thou art John the Baptist; some Elias; and others Jeremias or one of the prophets."

"He said unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God, and Jesus answered and said unto him, Blessed art thou."

We are blessed, indeed, when we discern the Christ within — when we know ourselves, not as any personality of the past, but as the Christ, the Son of God. In him we can say, "Before Abraham was I am." We must let go of not only the present personality, but of all personalities, and not identify ourselves with any of them, but with the Christ of God. In him we know all things, for he is eternal. With him there is no past nor future, but only the Eternal Now.

We have been replying in UNITY to questions on reincarnation, endeavoring to make our attitude toward the subject clear to our readers. We do not believe with the Orientalist that reincarnation is part of the Divine Law. We look upon it as a departure from that Law. When men fully measure up to the Law, when they come to know themselves in their true estate as Sons of God instead of personalities there will be no necessity for reincarnation, for death will be impossible.

# KANSAS CITY MID-WEEK MEETINGS

Wednesday, December 30, 1908

## A NEW YEAR'S SERVICE

LED BY JENNIE H. CROFT

Thought for silent meditation: *I am Spirit: I rejoice in the abundance of life, health, strength, wisdom and love which is mine now.*

Mrs. Croft said in part: At the beginning of the New Year which is opening to us we stand, as it were, with a casket in each hand. The one contains ashes, the other holds buds and unfolding blossoms. In one is treasured the remembrances of what the past has held for us; deeds that are done, joys that have tarried with us, and it may be sorrows which have touched us with their blight. There may be many bright memories in this casket which we recall as we gaze into its depths.

Turning our attention to the other casket we look upon the beautiful buds with their promise of what is to be as they unfold into the perfect bloom with all its grace and perfume. From this casket comes the message of life, life with its limitless possibilities and infinite potentialities. In each of these caskets there is a fascination for us, and there may be a mental struggle before we decide which shall have our undivided consideration. We know that we cannot serve two masters, that we cannot live in two realms of thought with any satisfaction to ourselves or with the best results. To try to do this is to scatter the energy which must be concentrated if we would be all that we are destined to be, and be it now. Our life is what we make it, and it is well for us to determine where we shall center our forces that we may attain the most satisfactory results.

Which then is of real moment to us, the past with perhaps its jeweled memories, or is it the Now preg-

nant with promise and rich opportunity? To the Truth student there can be but one reply. The present, the Eternal Now, demands all of our effort and every energy, that we may meet every occasion and make it a stepping stone to better things, things which are the fulfillment of the promise in the buds which are within the precious casket of the Now.

To the past we say, "Let the dead bury their dead," as for me and my house, we will live today in the recognition and appropriation of the divine power which makes all achievement possible.

What causes the buds to appear and carries them on to the fruition of full and perfect bloom? What directs the earth in its course and governs the whole universe? What but the great underlying principle of Good, the First Great Cause — God? What is the one great purpose running through all manifest life? Is it not the expression of the All-Good? This unity of purpose perfects the at-one-ment or reconciliation of man and man, and man and God. In this unity we find the necessary wisdom and strength to meet all of the experiences of the day and have dominion over them. We become masters of, and are not mastered by, conditions which arise as we unfold into the perfect life — the "I AM that I AM." This necessity of expression which inheres in the I AM is the "Divine urge" which impels us to seek a knowledge of the truth of Being and live in accordance therewith.

Following the leading of this inner impulse we find that love is a potent factor in satisfactory living. As we pour forth our love upon people and things, even so does it measure back to us again, and with an hundred-fold increase. Love smoothes the rough places in life and rounds off the sharp angles. Love removes that form of selfishness which demands gratification even at the expense of another's comfort and peace. Love fulfills the law and brings the promise of the bud to its perfection.

So in this New Year we will live day by day drawing without limit upon the store of life, love and wisdom, appropriating these forces with gladness of heart that an unfailing abundance is always waiting for us to take all that we may need. We will forget the past-until even the casket which contains its ashes has faded entirely away. We will rejoice in the ability which is ours to make life bright and happy for others as the days go by, for in the joy of service we will find the brightest blossom of our lives, and the jewel casket of the Now will be filled with the blessings which come to the awakened soul.



Wednesday, January 13, 1909.

LED BY MRS. SEIDELL

Silent Meditation: *I, in my real being, am the expression of God.*

Mrs. Seidel: I want to tell you how much the people in Waukegan, Ill., where I live, were thinking of you during this week of praise, and sending you loving messages, and how much they have felt the beautiful and helpful thoughts sent out from here. A great many of our people join with you in the nine o'clock thought each evening. You can hardly realize until you are away, how much good you derived from being here, and what a place of refuge it is. I wish there might be more Centers like this. We are all seeking something, no matter where we are or what we are doing. We are all seeking satisfaction, a state of mind where there is no lack; seeking heaven, for surely it would be heaven with no want, no desire unfulfilled. How shall we get to this place? "Know thyself," and in knowing ourselves we find the way to fulfill our desires; to *master* is to "know thyself." Some would say, "This is selfish." But stop and think. To master our thought is the only true way to master ourselves. One of our greatest poets has



said, "To thine own self be true, and it must follow as the night the day thou canst not then be false to any man." He spoke no farther nor higher than we can attain.

The cry of so many is to master something outside of themselves. One lady says, "If my husband were not addicted to drink," another "If I could only manage my boys," another wants to help her girls. The highest and truest way to meet these demands is to know and master ourselves. Each object, event or circumstance in the visible is representative of the invisible something in the mind. We need to see the correspondence. Let the women who are trying to manage their boys see in circumstances and events, the Christ-Child knocking for recognition, and so help open up the boys' true natures by acknowledging the Christ in them.

The drunkard is seeking satisfaction and joy, and the Christ is knocking for recognition. Lift up the divine self in him and he will find his satisfaction in Spirit. Let us, too, turn within and find our true selves, and then, being lifted up, we will "draw all men unto us," in true thought. This will image the divine harmony which is heaven, and the kingdom of God will be manifest.

Mrs. Fyke: I have been so happy all day. My heart is so full of joy I can see only good for everyone. My life is so full of joy and gladness that it excludes all sorrow. I am willing and obedient and all things come to me through praise and thanksgiving. Friends ask me why I am so successful since I have been coming here. It is because I have learned to lead a different life. I used to believe in duties. I gave because it was a duty, now I give because I love to give. Another thing I have learned is, to praise everybody; those in my employ even if their work does not quite come up to my standard. Praise helps them to do better. I have made wonderful pro-

gress in the last two years and I cannot sufficiently show my appreciation.

Mrs. Croft: Giving and receiving is not alone along money lines. We can give love and Truth. A gentleman and his wife from Western Kansas came into the library one day to purchase some literature. They asked a number of questions in regard to the work here, and were not slow in observing the workers, and the word came back from them afterwards, "What a beautiful place the girls here had to work, what a harmonious atmosphere pervaded everything," Let us look within, not without, not only with ourselves but those about us, and "I, if I be lifted up, will draw all unto me." No need to worry about others, lift up the Christ within ourselves and others seeing will be drawn higher. The Spirit alone gives satisfaction. Let us know for ourselves the source of our lives. All great work originates in mind; put your best thought into everything you speak; mind and body respond. To think peace and satisfaction is to possess them, and so we build and build in consciousness. Let us build with the tools the Master used, "Without the sound of the hammer," and let us build as the Master builded — temples that cannot be destroyed.

Mrs. Fillmore: I like the idea of recognizing that the impulses and forces that we have been impatient with in our children are really powers and possibilities of the Christ-Child knocking to be admitted and given intelligent consideration. We are apt to overlook the fact that our boys and girls only need to know how to express the spontaneity of their overflowing spirits to make them invaluable helps in our homes and lives. I know a mother whose son is a regular young Edison now, but during his early childhood he was busying himself with all kinds of tools—in all kinds of mischief; armed with a screw driver, he took off every door knob. Before he was four years old he had the family sewing machine all apart. The mother wisely saw it

was not idle mischief in her boy, but a desire to see how things were made that urged him on. Instead of finding fault and scolding him the mother helped him to the knowledge he sought, and so his genius became constructive instead of destructive and he early began to make all kinds of useful things for her. So we will find in what has seemed perhaps the worst trait in our child the germ of a wonderful genius when we have let it in, and ministered to it in wisdom and love.

Mrs. Heller: So many seem not to understand how we can always be cheerful, but you can not be in this Truth and not realize the joy of living.



Wednesday, January 27, 1909.

LED BY MRS. LIZZIE JONES.

The speaker said: As this is my first attempt to lead a meeting, I wish to have the assistance of each one present, and I hope it will be the means of mutual help. We will all become as still as possible and realize this great Truth:

“I am poised in Spirit. Infinite wisdom and power are now manifest in and through me.”

When I was requested to lead this meeting, I was about to say, No. I felt that I was incompetent; I was not serene and sufficiently poised to do so. Then came the thought, that here was an opportunity to demonstrate that the “Father in me he doeth the work;” that I AM is the master, I AM is poised in the power, mastery and supreme ability of Spirit. So I come before you trusting this indwelling, Omnipotent mind of Christ Jesus to inspire me with wisdom, and clothe my words with power that I may say something that will help others.

While thinking of this meeting one evening I felt strongly impressed that I should talk to you about “Angels,”

I asked myself, "What is an angel?" The answer came in the words of a noted writer, "Angels are God's messengers of truth to man." So I decided to tell you of one or two experiences in my own life in which the angel of Peace and Strength came to me when all seemed very, very dark, uncertain, and as if there was no way to turn.

Now these angels may reveal themselves to us in the words of a song, some passage of Scripture or a mental vision; the meaning of which is made very clear to us at such times. A few years ago there came a time in our experience where the old conditions of life could no longer exist. Important changes regarding the home and members of the family must be made. A great crisis had been reached. "Old things must pass away," and, "All things be made new." However, it seemed as if an impenetrable wall stood before us; obstacles too great to be overcome, and the burden greater than we could bear. I had lost much sleep and seemed to be exhausted in mind and body. I had tried again and again to realize the peace of God in my soul, but found no relief. Very early one morning, after being awake most of the night, there suddenly came before my inner sight a beautiful picture of a water lily. It was so perfect in form, so pure and beautiful, with its delicate white petals and golden yellow stamen. What a lovely outer expression of that great Life Principle, God, hidden away in the depths of its being. The lily, with its large circular leaf, rested so peacefully upon the water, and presented such a splendid picture of life and power in sweet repose. It seemed to me such a true symbol of ourselves—our life, what it should be, and in reality is. As I looked upon the flower such a deep realization of peace and rest filled my consciousness. I felt that my life was just as serene and calm as that of the lily. I realized that there is but *One* Life, omnipresent and perfect. With this thought came such

freedom and relief. The strain was all gone; the heavy burden rolled away, and in its place I had such an assurance of Divine Wisdom guiding us, Divine Power upholding, protecting and sustaining all. Each day this vision returned and taught me some new lesson. A fuller understanding of life came to me. Back of the lily was the long stem; back of the stem, far beneath the surface, the bulb; yet back of the visible is God, the invisible, infinite, omnipresent, omnipotent Life Principle.

Was is not an angel that visited me and brought peace and strength in the hour of need? Time passed on. My husband and I went to El Paso, Texas, as a change of climate and environment seemed necessary. Although our future seemed uncertain, I still felt very strong, and the thought kept returning to us that "The Lord goeth before you and prepareth the way." As our plans were all so indefinite, we found it best to leave our little boys in Kansas City with a sister in our home. We were very anxious to have them come to us, yet after nearly a year, we seemed as unsettled as ever, owing to my husband's health. But a change had to be made. We must send for the boys or place them with relatives who were strongly opposed to science. Of course we were greatly troubled and unable to decide, although we sought wisdom and guidance from the Spirit. At last I wrote my sister and laid our plans before her. As I put aside the letter, something within told me that everything would come out all right. I then took up my household duties, and as I began to put the room in order, the words of an old song, which I sang as a girl, and which meant nothing to me then, flashed through my mind. The song was about the seabird wildly wheeling through the skies, and God's loving care and protection for it. This same protection was shown for God's children, and the words that rang through my soul were ;

God is near thee,  
Therefore cheer thee, sad soul.  
He'll defend thee  
When around thee billows roll.

I seemed to be lifted up. A deep sense of peace and rest came over me. The burden all rolled away, and confidence and trust filled my soul. This realization of God sustaining us continued with us as the weeks passed on. The billows rolled nearer, yet that promise of God's presence and strength was most beautifully fulfilled.

Mrs. Croft: The blossom of the lily with its beautiful tints and delicate odor, rests peacefully on the top of the water supported by the stem, which extends far down through the water to the root, the roots going still farther down into the black mud, from which it receives the sustenance which makes possible the beautiful lily in whose heart is God. The plant obeys without question; we are too apt to quarrel with ourselves, too apt to grumble about environment. We think the trials and afflictions keep us back, instead of recognizing the power and trust to be brought forth through them and the love to be awakened. Let us use these seeming trials in a way to strengthen us. Let us place ourselves in God, and so be guided by his wisdom through the black mud of environment, and through the water up to the full blossom of a perfect life. The messenger of God speaks to us in some way every day, calling us to recognize the power which is ours. Then let us rest and trust like the lily, and press onward and upward, appropriating for growth good from every source till we reach the surface where God is glorified in the beautiful blossom.

Mrs. Heller: I have found that all things work right outwardly if we hold the right attitude of mind. I asked one night for a peace angel, after having been troubled and burdened. I said, "Lord, *do* help." Then I was still. I heard the most beautiful music. The music of Spirit was my angel. The Lord was

great and gave me help. I was depressed, expecting something that never came and I said, "I am that I am." A little later as I passed a certain window, I saw a bright face looking out, it was illuminated, and, as it caught sight of me, its owner called out, "Oh there is Mrs. Heller." It was a dear little boy who seems afflicted and whom I have always tried to make happy. So here was the angel of love coming back to me from the face a little boy.

Mrs. Seidell: My angels usually come in a passage of praise from some book. I pick up a book and usually find just the thing I need to uplift me and cause me to give praise.

Mrs. Barr: Our children have had scarlet fever. We called in a healer and they got along nicely. A doctor came and said that he couldn't understand why they had it so light, and as they were so near well there would be no need of quarantining the house. Of course he didn't know the power of the Lord was healing them. I praise God for our deliverance. He will do all things for us if we do our part.

Rev. Duncan: I represent the orthodox church, the Presbyterian, and am here to learn scientific healing — however we are all seeking the same truth. I have been treating a boy subject to spells with his stomach. One evening I asked him to come up to my room. I told him to keep his mind passive. I sat him in front of me, but he had a bad headache and couldn't concentrate his mind. I treated him for the headache fifteen minutes and he was relieved. I then suggested that he be more careful about his eating and I noticed that he was better; feel sure he will recover.

Mrs. Fillmore: We love to call ourselves Practical Christians because we love to put into everyday practice the doctrine of Jesus the Christ, and we are daily proving his promise, "The works I do ye may do also." The sick are being healed and the Truth that makes free is being gladly disseminated from this center.

Mrs. Van Marter gave the healing word: "Christ in you is your life. M. C. O'NEIL, *Secretary*."



"Be still and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH.

**I**T is found when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine **UNITY**. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us freewill offerings, as no charge is made for any service we render.

This Society has been in existence about nineteen years, and has over 16,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 p. m., your local time. The Spirit will adjust geographical differences.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady. Cloth, \$1.00; paper, 50 cents.

**UNITY** is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take **UNITY** and the "Cady Lessons" together we make a rate of \$1.35 for both. **THE SIGNS THAT FOLLOW** is the special messenger of this Society, and all members should read it. Subscription price, freewill offerings.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached day and night by letter, telegraph or telephone. Give name of patient and trouble, in telegram.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep this in mind, and do not send messages to the two departments in one letter. By complying with this request you will avoid delay in receiving answers to your letters, and will also lighten our work.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Address

**SOCIETY OF SILENT UNITY,**  
Unity Building, 913 Tracy Ave.  
KANSAS CITY, MISSOURI.



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## CLASS THOUGHT

FEBRUARY 20TH TO MARCH 20TH

[Held daily at 9 p. m.]

*By thy word thou shalt be justified.*



## PROSPERITY THOUGHT

[Held daily at 12 m.]

*I sow words of prosperity and reap plenty.*

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## “PRESENT YOUR BODIES”

Several have requested us to explain the Class Thought in December UNITY: “Present your bodies a living sacrifice, holy, acceptable unto God.”

When you are in need of healing, do you present your body to God or to the doctor? This question was asked in the last number of THE SIGNS THAT FOLLOW, and our motive in asking it was to call attention to the practical meaning of “present your bodies.”

To present is to give. When you go to a doctor you give your body over to him. Many do this so completely and unreservedly that they go to the operating table without any protest, if the doctor says they shall go, and they let him butcher their bodies as he pleases. When it is so easy to get living bodies for dissection, there ought not to be much demand for dead ones. The cruelty of the vivisectionist is not confined to animals. People are sacrificed by the thousands to furnish material for material knowledge to material-minded men. Most of those who survive are left nervous wrecks, and in their desperation many of them finally seek God's help. This is how it comes that we know so much about it.

The body is the Temple of the living God, and should be kept holy. It should not be marred by the surgeon's knife, nor defiled with his medicines. When the body is given to God, he treats it very differently from the way the doctors treat it. He comes into it, and blesses it with his loving, peace-giving Presence, and his abundant life makes it every whit whole.

Some people present their bodies a living sacrifice to mammon. From morning until night, and often until far into the night, the body is so cruelly driven that it breaks down in its helpless bondage. The next step is to present it to the doctor, and the next step to the undertaker. Many present their bodies to the god of lust, and the Temple is defiled by this unholy sacrifice. A marriage certificate does not make the suffering from lust any the less.

The first step in healing is to deny these false gods any right to the body — to take it from such bondage and present it wholly to God, who will forgive the sin of presenting it to false gods, and set it free in the glory which rightfully belongs to it.—*Signs that Follow.*

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"As a man thinketh in his heart so is he." This is why you are to think cheerful thoughts. Think cheerfully; you will be cheerful. Think delightful thoughts; you will have corresponding feelings. Think well and you will feel well and do well. Begin in the morning, get ahead of all the gloomy and anxious thoughts that are ready to greet you, with the most cheerful thought you can think of. If you cannot think quick enough in the morning, get it ready the night before; your sleep will be all the sweeter for it.—*Mabel G. Shine, in Progressive Thought.*

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Faith generates sparks in the soul that draw down the fire of heaven.

# BIBLE LESSONS

BY

CHARLES FILLMORE

(Text from the American Revised Edition.)

## LESSON 8. FEBRUARY 21.

### STEPHEN, THE FIRST CHRISTIAN MARTYR—Acts 6:8-15

8 And Stephen, full of grace and power, wrought great wonders and signs among the people.

9 But there arose certain of them that were of the synagogue called *the synagogue* of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them of Cilicia and Asia, disputing with Stephen.

10 And they were not able to withstand the wisdom and the Spirit by which he spake.

11 Then they suborned men, who said, we have heard him speak blasphemous words against Moses, and *against* God.

12 And they stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and brought him into the council.

13 And set up false witnesses, who said, This man ceaseth not to speak words against this holy place, and the law.

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us.

15 And all that sat in the council, fastening their eyes on him, saw his face as if it had been the face of an angel.

**GOLDEN TEXT**—*They stoned Stephen, calling upon the Lord and saying, Lord Jesus, receive my spirit.*—Acts 7:59.

The growth of the Christian church as recited in the New Testament represents the growth of the individual who has been baptized by the Holy Spirit. This Spiritual baptism has a marvelous effect upon the mind and body, and must be experienced to be even approximately understood. Those who have not experienced it look with incredulity upon the testimony of those who have, and those who have

come under its stimulating power are frequently in the dark as to the meaning of the many new and strange sensations, visions, dreams and inspirations which are its accompaniment. Some go off into a wild frenzy of religious fervor and dissipate their energy in harangues to the wicked ; others open up new founts of revelation based upon the Scriptures, and become the founders of new sects ; while others heave and sigh in the arms of religious love and zeal without exercising wisdom or judgment.

Every phase of religious experience is depicted in the Scriptures, and we can all see the reflection of our character in its various moods in this universal mirror of our human life. Well-balanced people are not swept off their feet when the Holy Spirit lifts them into higher planes of perception—they seek a place of mental poise where they can analyze and get the understanding and permanent good out of it. The Spirit stimulates every faculty, and every center of consciousness is quickened. When the individual or I AM has learned to go within its thought realm and watch the movements of these populous cities in the brain and body, it will find these Scriptures a great assistant in pointing out the tendencies of certain mental attitudes in bringing about harmony or inharmony. All the dominant traits of character are here tabulated, and the results of their activities along all lines of human thought pointed out.

In today's lesson is depicted the discord which arises from argument. Stephen means *crowned*, and refers to the highest point of intelligent expression in the body, the head. The head is the seat of the *reason*, and when one who is strong in this part of the consciousness receives the Spirit power, he is quickened in all that pertains to that realm, hence the logic and reason of the spiritual life appeals to him and he seeks to prove his position by argument. Here is where his trouble begins. Argument stirs up antag-

onism, and other parts of the consciousness, the Libertines, Cyrenians, and Alexandrians, representing fixed states of thought in the realm of sense, rise up and oppose the further progress of spiritual ideas. They are not able to withstand the truth of the statements, but they argue that there is blasphemy. This cry of "blasphemy" is always made by those who are put to rout by the Truth—it is their last resort. So we find in our own minds this tendency to fear that we can go too far in spiritualizing our thought and its environment. When the Spirit of Jesus of Nazareth, or the Spiritual man Demonstrated, shows us that this fleshy temple must be replaced by one of incorruptible substance, which will not be under the mortal law (Moses), we are apt to halt in our upward flight. But when the illumined Stephen is brought before the whole consciousness, "All that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel." In the face of all opposition Truth shines undimmed.

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LESSON 9. FEBRUARY 28.

THE STONING OF STEPHEN.—Acts 7:54-8:2.

54 Now when they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55 But he, being full of the Holy Spirit, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.

56 And said, Behold, I see the heavens opened and the Son of man standing on the right hand of God.

57 But they cried out with a loud voice and stopped their ears, and rushed upon him with one accord;

58 And they cast him out of the city, and stoned him; and the witnesses laid down their garments at the feet of a young man named Saul.

59 And they stoned Stephen, calling upon *the Lord*, and saying, Lord Jesus, receive my spirit.

60 And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep.

1 And Saul was consenting unto his death. And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles.

2 And devout men buried Stephen and made great lamentation over him.

**GOLDEN TEXT**—*Pray for them which despitefully use you, and persecute you.*—Matt. 5:44.

This lesson is a continuation of the preceding one, showing the further effects of that zeal of the mind which backs up its doctrine with long quotations from Scripture, and vehement disputations on doctrinal points. Chapter seven is nearly all taken up with a long review by Stephen of the history of the Hebrew race from Adam to Jesus. The culminating point of the argument, which greatly incensed the Jews, was that Jesus was the Messiah. When the illumination of the Holy Spirit descends upon man, he discerns that the Hebrew Scripture contains in symbols a history of the soul, giving in detail the movements of the consciousness from the Adam to the Jesus Christ state, and if one is not careful, there will be a strong tendency of the mind to attribute to these Scriptures all authority. Thus the Scriptures become the guide, instead of the Holy Spirit. Jesus Christ left no written word, but said, "When he, the Spirit of Truth, is come, he will lead you into all truth." When the Pharisees and Sadducees, who were given to this worship of the Scriptures, quoted them in refutation of Jesus and his works, he said to them, "Ye search the Scriptures, for in them ye think ye have eternal life, but they are they which testify of me." We should always remember that writings of a religious character, although they may emanate from a spiritual source that might properly be called inspirational, are filtered through the mentalities of men and partake in a measure of their limitations. Hence, they should never be quoted as final authority, and all disputations and arguments about the truth based upon Scripture lead to discord and inharmony,

and finally disruption of the consciousness, if long continued in.

This lesson shows how a good, conscientious, holy mind may become so filled with the idea of Scriptural authority, and the necessity of clinching its arguments with Scriptural quotations, as to bring down upon itself hard conditions, even to the point of losing its place in the consciousness. The stoning of Stephen shows that the final outcome of continued arguments and zeal is to bring about a resistance in environments. Stephen is called the first Christian martyr, and his character is extolled, and thousands have made themselves martyrs by taking his life as a literal fact, when the real teaching is, that violent martyrdom for truth's sake is the result of zeal without wisdom. It is not necessary to be a martyr in the cause of truth. To obviate martyrdom, do not argue, do not dispute, do not let your zeal run away with your love and consideration for those who do not see things from the same standpoint that you do. Even though one sees the error of others, he should not be too ready to condemn. If it is necessary to quote Scripture to fortify your cause, do so without heat, and you will get better results every time, and the hard material thoughts of those with whom you are talking will not fly at you like rocks, as they did at Stephen.

One who is continually indulging in arguments finally gets his own mind in that condition where his material thoughts rise up against his spiritual thoughts, and he doubts the truth where it was once plain to him. It is a law that opposition breeds opposition; those who are continually walking around with a chip on their shoulders, finally find someone to knock it off. Many metaphysicians find circumstances hard and unyielding because they are too ready to defend their religion by quoting divine authority. The highest demonstration of truth is to

live it. No one was ever yet killed for being loving, and doing good. Even the crucifixion of Jesus may have been caused by his too frequent arguing with and opposition to the Pharisees, with whose narrow bigotry he had no patience. If we want an easy, joyous, loving journey, religiously, we should make a special point not to condemn anybody, or anything, and above all not to argue or dispute.

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### LESSON 10. MARCH 7.

#### PHILIP AND THE ETHIOPIAN — Acts 8:26-40.

26 But an angel of the Lord spake unto Philip saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert.

27 And he arose and went: and behold a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem for to worship;

28 And he was returning and sitting in his chariot, and was reading the prophet Isaiah.

29 And the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest?

31 And he said, How can I, except some one shall guide me? And he besought Philip to come up and sit with him.

32 Now the place of the scripture which he was reading was this, He was led as a sheep to the slaughter; and as a lamb before his shearer is dumb, so he openeth not his mouth:

33 In his humiliation his judgment was taken away: His generation who shall declare? for his life is taken from the earth.

34 And the eunuch answered Philip and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other?

35 And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus.

36 And as they went on the way, they came unto a certain water: and the eunuch saith, Behold, *here is water*; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

39 And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch and he baptized him.

39 And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing.

40 But Philip was found at Azotus: and passing through he preached the gospel to all the cities, till he came to Cæsarea.



**GOLDEN TEXT** — *Search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me.*— John 5:39.

The next step in the descent into body consciousness of the Christ germ is symbolized by the conversion of the Ethiopian by Philip. The angel of the Lord told Philip to go south to Gaza, "which is desert." In Scripture symbology, East means within; West, without; North, above; South, below. This Christ germ, upon which all body regeneration depends, is planted in the brain cells at the very crown of the head (Stephen—understanding, crowned), and descends step by step, multiplying as it goes, until the whole body is inoculated.

Gaza means *strength*, whose center of action is in the loins, but it is "desert." Strength has departed from that part of the consciousness, and weakness and barrenness occupies its place. The Ethiopian eunuch represents the ignorance and impotency of the consciousness acting at this center. It is reading aloud the Scripture as it rides along in its chariot, but there is no understanding. This means that life is a mere sound of empty words to the transitory physical strength that journeys for a human lifetime in the vehicle of the body.

Under the impetus of the Christ germ, this transitory strength is the soil that will give forth an abiding fruitage. But the understanding of the character of this seed germ, and its *modus operandi* must be imparted to the consciousness. Here is one of the most important lessons in the regenerative process. Who shall reconcile the paradoxical history of one having all power yet under certain conditions manifesting no power; having all wisdom, yet at the most critical periods, apparently, opening not his mouth? A parallel is found in the changes necessary to the growth of a seed. It is put in the darkness of material conditions, and for a season seems to even give up its

identity to the disintegrating forces of nature, but these are but the means to an end, which is the new creation in flower and fruit. In a similar manner the Divine Germ of Life, Intelligence and Love is planted by God in man's consciousness. In the second stage of the process it goes down into the darkness of mortal limitations. The mighty spiritual life current that started in at the highest point in the body, seems to wane as it descends and is differentiated into the many avenues of the organism.

“He was led as a sheep to the slaughter;  
 “And as a lamb before his shearers is dumb,  
 “So he openeth not his mouth;  
 “In his humiliation his judgment was taken away;  
 “His generation who shall declare? For his life  
 is taken from the earth.”

This seems to be the condition of the Christ consciousness in man at a certain stage of its work, but this is the testimony of sense consciousness only, which must be *denied*. This is symbolized by the water baptism of the Ethiopian. We must *deny* all this that seems like death and burial in our ever-living Christ. “Let Christ be formed in you.” That power that you so clearly perceived in the beginning has not departed, but is right now planting the seed of eternal life deep down in your organism. Let in the sunlight, by denying every day the seeming ignorance and impotency of these implanted Christ germs. Affirm the power and strength of spiritual energy in your whole body, and it will be resurrected and glorified in due season.

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## LESSON II. MARCH 14.

### ÆNEAS AND DORCAS,—Acts 9:32-43

32 And it came to pass, as Peter went throughout all parts, he came down also to the saints that dwelt at Lydda.

33 And there he found a certain man named Æneas, who had kept his bed eight years; for he was palsied.

34 And Peter said unto him, Æneas, Jesus Christ healeth thee : arise, and make thy bed. And straightway he arose.

35 And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord.

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas : this woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she fell sick, and died : and when they had washed her, they laid her in an upper chamber.

38 And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, entreating him, Delay not to come on unto us.

39 And Peter arose and went with them. And when he was come, they brought him into the upper chamber : and all the widows stood by him weeping, and showed the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed ; and turning to the body, he said, Tabitha, arise. And she opened her eyes ; and when she saw Peter, she sat up.

41 And he gave her his hand and raised her up ; and calling the saints and widows he presented her alive.

42 And it became known throughout all Joppa : and many believed on the Lord.

43 And it came to pass, that he abode many days in Joppa with one Simon a tanner.

**GOLDEN TEXT**— *And Peter said unto him, Æneas, Jesus Christ healeth thee. Arise, and make thy bed. And straightway he arose.*— Acts 9:34.

After Saul (the *will*) is converted to the Truth, and becomes obedient to the heavenly vision of Divine Understanding, there is peace and growth in the church, or consciousness. Then true power is manifest; healing is done, both within and without.

“And it came to pass as Peter went throughout all parts he came down also to the saints which dwelt at Lydda.” There he found Æneas, who had been paralyzed eight years. Lydda means *pool*, and Æneas, *praiseworthy*. Peter is faith in the power of Spirit, which has been quickened in us by the example of Jesus Christ. The mission of this *faith* is to renew the whole consciousness, of which the body is part. Thought is the oversoul of every bodily function, and through it action or inaction is evident. If there is a part of the consciousness which has not been exercised in thought, the bodily organ, of which it is the

oversoul, will become paralyzed. Praising and thanksgiving and gratitude are natural to the normal consciousness. The Lydda pool is that center of bodily action of which the liver is the focal point. If you are ungrateful, your liver will become torpid. Gratitude, praise and thanksgiving are sure cures for liver complaint, and all its related torpidities throughout the system. Great prayers are never troubled with torpid livers. When the liver is throwing its positive acid to every part of the system, the electric life of the body is generated in every cell, and all forms of paralysis disappear.

Dorcas died at Joppa. Dorcas means *splendor*, and Joppa, *beautiful*. This means that the appreciation of the grandeur and splendor of life and all things had been neglected — “She was sick and died.” Sublimity is a legitimate quality of the mind, and needs activity. It gives the beauty of form. The body will be imposing and symmetrical in proportion to the expansion of our ideas of the splendor of God’s universe. Dorcas had belittled and contracted her ideas to fit the material surroundings. She had spent her life making the external clothing of things, and rejecting the real. These half-truths are represented as “widows,” who “stood by weeping and showing the coats and garments which Dorcas had made while she was with them.” Peter put them all forth and kneeled down and prayed; and turning to the body he said, “Tabitha, arise.” “And she opened her eyes, and when she saw Peter she sat up.” From this we are instructed to deny away and put out of mind the belief in failures and lost opportunities. Grief puts wrinkles upon the face, and joy rubs them out. Kneel before the shrine of your most beautiful ideal and bring its kingdom into your earth through your orisons earnestly and fearlessly expressed. God wants you to be beautiful and grand in every way.

## LESSON 12. MARCH 21.

## REVIEW

GOLDEN TEXT—*And they that were scattered abroad went everywhere preaching the word.*—Acts 8:4.

A review that fixes in the mind the historical events of a series of lessons is not acceptable to the careful metaphysician. The mentality is a most delicate and susceptible instrument, and the I AM should be careful to feed it with right ideas. This thought-trap which forms the external character of man seems to have a predilection for ideas dealing with time and space, persons and events. This is because its concepts are based upon the relative instead of the absolute.

But this mentality is the soil in which a higher and more enduring consciousness must be planted and come into fruition, which is called the Christ-consciousness. It is the forming in character of that higher range of faculties which are in the average man wholly undeveloped. So ignorant of these undeveloped faculties is man that he regards one who exercises them as not man, but God. Yet that one said, "The things that I do shall ye do and greater."

The time was when Christians studied the Scriptures as history, and were sure, in their own minds, at least, that the chronology was correct. But recent research has upset all this, and the whole Christian world is at sea as to dates and authors and localities of the Bible events. For the past twenty-eight years Revs. F. N. and M. A. Peloubet have annually issued a volume of commentaries on the International Bible Lessons, and their researches have been so thorough, and their comments so accurate that they command the confidence of careful Bible students everywhere. In a volume of commentaries issued by these authors, they say, "The exact chronology is very uncertain during this whole period. There is a wide difference

of opinion among scholars, and the latest Bible dictionaries are unwilling to furnish even conjectural dates for most of the events. It seems, therefore, more helpful to the practical study of this period to give the dates in the margins of our Bibles, with the understanding that they are not authoritative, but give the general order and arrangement of events, and as good as any that can be obtained."

We would not study the plays of Shakespeare to acquaint ourselves with history, yet they are based upon historical events. The author used the characters of history as a framework upon which he built his comedy or tragedy. The object was to bring out some point of human experience that was common to all times and all peoples. So the Scriptures are a series of allegories in which *man* is the central figure. That *man* is Christ, the real identity of every man and every woman. The development of this higher type of man is the aim and object of all the spiritually-minded, whether in the Christian thought or outside of it.

In the fourth chapter of Galatians Paul says, "I am again in travail until Christ be formed in you."

"It is written, that Abraham had two sons, one by the handmaid, and one by the freewoman.

"Howbeit the son of the handmaid is born after the flesh; but the son by the freewoman is born through promise.

"Which things contain an allegory.

"Howbeit what saith the Scripture? Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son of the freewoman.

"Wherefore, brethren, we are not children of the handmaid but of the freewoman."

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The All-Providing Substance of Spirit is everywhere present. It is moulded by our thought, and made tangible by our faith.— L. F.

## NOTES FROM THE FIELD

JENNIE H. CROFT

The National New Thought Alliance will hold a conference in Chickering Hall, Boston, Wednesday evening, February 10th. Practical Christianity will be the theme, with addresses by Rev. Henry Frank, Mr. James A. Edgerton, of New York, and Rev. DeWitt T. Van Doren, of Norwalk, Conn.

Professor LeRoy Moore is now in Champaign, Ill., conducting a very successful class in Practical Christianity. Classes are being arranged for him in several other towns, and he expects to be absent an indefinite time, teaching and lecturing and doing the work of an Evangelist in Truth's cause.

H. Bradley Jeffery, of New York City, is now giving one day each week to the work in Philadelphia, making his headquarters at 1340 Pine Street.

There are many changes in the magazine world. *The Pathfinder*, Edgar Wallace Conable, Editor, has suspended publication. *The Optimist*, Caroline E. Norris, Editor, is now to be published in New York by the Optimist Co. Mrs. Norris has retired from the position of Editor, which she has filled so acceptably for a number of years, and will give her attention to teaching and healing. *The Liberator*, Dr. M. L. Gates, Editor, is merged with *The Naturopath*, Benedict Lust, Editor, and is published in New York. *The Essene*, Grace M. Brown, Editor, has suspended publication. These changes simply mean a better adjustment of the forces which are making for the betterment of all people.

J. G. Reinhardt, San Jacinto, Calif., has started a Home of Truth and Practical Christianity, and offers the friends of the movement an opportunity to help furnish the rooms, and otherwise to aid him in establishing a place where people may be benefited by instruction along spiritual lines, and vitalized physically by the splendid climate of the San Jacinto mountain region. He will be pleased to communicate with interested parties.

The Center and Branch Library in Spokane, Wash., under the management of Mrs. Geo. Stocker, has taken up a new line of work. A course of Bible study is being given by a competent teacher, every Monday being devoted to this department of the work at this flourishing Center.

We are glad to report the opening of a new Center in Salt Lake City, Utah. Mrs. E. S. Myers, 626 E. South Temple St., is holding meetings every Saturday afternoon for the purpose of teaching Practical Christianity. Our subscribers in Salt Lake City and all visiting friends are recommended to seek out this Center.

## ENDOWMENT

The Unity Society of Practical Christianity is incorporated under the laws of the State of Missouri for "Scientific and educational purposes, the study and demonstration of Universal Law," and is not organized for commercial enterprises nor for the pecuniary profit of its members. Instruction is given in Christian Living and Healing and diplomas granted to qualified teachers and demonstrators of the Law.

The work of the Society has been going forward long enough to prove its efficiency, and there is now an urgent demand for enlargement and extension in every direction.

A great awakening to the healing phase of Christianity is taking place both within and without the church and there is a call for competent instructors. Years of study and experience have prepared us to teach the healing system of Jesus Christ and give to the world a rational, logical and scientific explanation of the Law which he used in performing the so-called miracles of the New Testament.

Never in the history of the world has there been such urgent need of an explanation of the laws that move the universe and man. These laws are not taught in the colleges, secular or religious, and there is need of thoroughly equipped institutions with instructors who understand the science of the mind as Jesus understood it.

A generous number of the colleges of America have endowments of over twenty million dollars each, but a very much less amount will establish an institution here that will in a few years demonstrate an efficiency as an educator above anything ever attempted on earth. Our plans contemplate not only a college, but a Rest Home also, where invalids will be received and educated into health. It will not be a hospital, nor a



sanitarium, but a place where health will be studied instead of disease, and the "sword of the Spirit" take the place of the surgeon's knife.

The Spirit has informed us that the people will respond to our call for means to build and equip these institutions, and this statement is sent forth to reach those who have been blessed with God's bounty and quickened with the Spirit of righteous giving. "And when Jesus heard it, he said unto him, One thing thou lackest yet: sell all that thou hast and distribute unto them that have need, and thou shalt have treasure in heaven."

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*In all thy ways acknowledge him,  
And he will direct thy paths.  
Be not wise in thine own eyes ;  
Fear Jehovah, and depart from evil :  
It will be health to thy navel,  
And marrow to thy bones.  
Honor Jehovah with thy substance,  
And with the first-fruits of all thine increase :  
So shall thy barns be filled with plenty,  
And thy vats overflow with new wine.*

—Proverbs 3:7-10.

\*   \*   \*   \*

*I walk in the way of righteousness,  
In the midst of the paths of justice ;  
That I may cause those that love me to inherit  
substance,  
And that I may fill their treasuries.*

—Proverbs 8:20, 21.

\*   \*   \*   \*

*As long as he sought Jehovah, God made him to  
prosper.*

—II. Chron. 26:5.



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WHEN WRITING FOR CHANGE OF ADDRESS, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. By giving this matter your careful attention you will save us much unnecessary work, and delays will be avoided. Change of address should reach us by the 10th.

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Unity publications are on sale by or may be ordered at the following places among others:

*New York:* Brentano's, Fifth Avenue and 27th Street, New York City;

Roger Brothers, 429 Sixth Avenue, New York City.

*Boston:* The Metaphysical Club, 30 Huntington Avenue.

*Hartford, Conn.:* E. M. Sill, 89 Trumble Street.

*Washington, D. C.:* Woodward & Lothrop, 10th, 11th and F, N. W.

*Jacksonville, Fla.:* New Thought Reading Room, Woman's Club Building.  
East Duval Street.

*St. Paul, Minn.:* W. L. Beekman, 55 East 5th Street.

*Chicago:* Purdy Publishing Co., 80 Dearborn St.; A. C. McClurg & Co., 215  
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*St. Louis:* H. H. Schroeder, 3537 Crittenden Street.

*Denver:* Colorado College of Divine Science, 730 Seventeenth Avenue.

*Los Angeles:* Home of Truth, 1327 Georgia Street; Metaphysical Library  
611 Grant Building.

*San Jose:* Wm. Farwell, 275 North Third Street.

*San Francisco:* The Occult Book Store, 1710 Devisadero, near Sutton Street.

*London, England:* Power Book Co., 14 Kenilworth Ave., Wimbledon, S.  
W.; Higher Thought Center, 10 Cheniston Gardens, W.

## "MATERNITY TREATMENTS"

Here is what one says about the little booklet, "Maternity Treatments: "

These "Maternity Treatments" could be well employed for anyone—men, women or children. As thus used the case in hand may interest you. A lady vitally interested in all things spiritual, is married to a man, good, but indifferent to any soul or spirit matter. Naturally she wants him where she is, and so employed these treatments for the opening of the Christ light to him, or the birth of Christ in his soul. Very peculiar antics on the mental and physical plane, corresponding much to a woman's condition while going through the nine months of gestation, occurred. During the first month there was little to notice, but during the second and part of the third month, he went through a seizure of nausea and sick headaches, refusing food, etc. The fourth month, the quickening or in-breathing month, he began to wake up to his spiritual need, voluntarily asking questions he had never been interested in before, and even asking his wife to treat him, and being so physically quickened that he began getting rid of the old false conditions through the organ that stands for perception, the nose, having boils on it. I cannot tell you more now, as she has just begun the fifth month, but I have no doubt that at the end of nine months he will have light enough to begin a real life for himself. Having given him no physical children, and he loves them dearly, she felt happy in helping to mother in him his own Christ-Child.

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The special prosperity class, which was inaugurated by the Unity Board of Directors, was closed as advertised December 20th. But the Silent Unity Society gives prosperity treatments every day in the year.

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The cover design of this month's UNITY is by Rick Fillmore, son of the editors, who has recently opened a studio at room 1328 Republic Building, Chicago. We commend him to those of our friends who want illustrations or designs of any kind.

\* \* \*

John Deem, author of "God's Saving Health," in this issue, is a well-known teacher and healer, located at Columbus, Kansas. He talks, writes and works straight to the point, and he has been a masterly demonstrator of the Divine Law for twenty odd years.

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We are still offering three yearly subscriptions to UNITY for two dollars. For Canadian subscriptions twelve cents a year should be added to this price. On foreign subscriptions add 24 cents a year.

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A catalogue of UNITY publications will be sent to any address upon application.

## THOUGHT MASTERY

Master your thoughts or they will master you. Diffusion of thought is dissipation of energy. Thought-control is followed by self-control, and self-control is the supreme attainment. There are many ways to get control of your scattered thoughts, but peace with all men and all things makes the mastery easy.

The law of non-resistance in all its ramifications paves the way for easy self-control. Jesus established a state of mind in which this law is dominant, and all who will may enter into it. "Come unto me all ye that labor and are heavy laden and I will give you rest." In the Unity Building we have an "upper room," where we daily pray for the manifestation of this Spirit of Peace in all who believe in it. Every silent word and every scrap of paper that we send out is charged with its harmony, and all who join with us feel it. In our paper, *THE SIGNS THAT FOLLOW*, hundreds of testimonials are given similar to the following :

" HE SENT FORTH HIS WORD "

I am in receipt of your letter, and I realized that I received your all-powerful word of Truth last Monday, for I am delivered out of troubles that have lasted eleven years. That may sound tame to you, but to me it is so wonderful, so miraculous, and so sweet, that I have a word of thanks on my lips every moment. When I sent out a cry for help to you last week I was simply prostrated with trouble, not with sickness. I could do nothing but lie on the bed, "presenting my body a living sacrifice to God." I think I must have been in just the right condition to receive your word of Truth, for it came and the change that it wrought was as from death to life. Just imagine eleven years of suffering wiped out in a moment! I feel as though I had been growing in the dark, under a great stone, as a blade of grass might, and you rolled away the stone, leaving me in the full glare of the bright sun. But don't drop me because of this wonderful deliverance, for I need this same Truth to keep me. I don't want to drift backward one step. I suffered too much for that. I will join you faithfully in spirit every day. Peace, Power, Wisdom and Love be unto you.—E. M. B.



The Concentration Leaf has helped me many times during the past six months, but never so wonderfully as last week, when from over-fatigue I developed a violent neuralgic headache, accompanied by severe nausea. As we had only moved the previous day, I couldn't at first remember where the new copy of *UNITY* was, but someone found it for me, and I folded the Red Leaf and held it across my eyes, repeating constantly to myself its inspiring words. Within a few moments the pain began to subside, and became gradually more endurable until within half an hour I slept soundly, and awoke two hours later refreshed and comfortable.

To me it seemed almost a miracle. It has greatly strengthened my faith, and I thank God and have courage to believe that I may reach an even higher experience, viz., of prevention of suffering through realized truth, rather than the cure of disturbed conditions.—L. R.



## Devoted to Practical Christianity

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### IF THOU KNEWEST

H. EMILIE CADY

It would seem almost childish and puerile, almost an insult to the intelligence of one's readers, to assert that the sunlight coming into a darkened room will annihilate that darkness. The merest child knows this, even if he does not understand the *modus operandi* of such fact. The sunlight does not have to make an effort to do this; it does not have to combat the darkness or wrestle or strain to overcome it; in fact, it does not change its course or its natural action in the least. It just goes on calmly radiating itself as usual. And yet the darkness is annihilated the instant it is touched by the light. Why? Because the darkness is not an entity having a reality of its own. It is *no* thing. It is simply the absence of a positive real *something*. And when there is made a way for the something to rush in and fill to fulness the empty space, the *no* thing, then the nothing, the darkness is annihilated, destroyed, healed; and all there is left is the *some* thing, the light.

Where did the darkness go? It did not go anywhere because it was not; it did not exist. It was simply the lack of something, and when the lack was filled there was no longer any lack. So with all negations, with all that is not good, not light, not love, not health, not wholeness. They are each and every one the absence of the Real, and they are all annihilated or healed by letting in a Something, a real Substance which fills full the vacuum.

Remembering that the things which are seen are the temporal, the unreal, which pass away, while the

things which are not seen are the eternal, the real, let us carry this thought of the *no* thing a little further. Unhappiness is not a reality because it is not eternal ; it belongs in the category of things which pass away. Envy, selfishness, jealousy, fear, and so forth are not real entities in our lives. Each is a lack of love, its positive opposite. Lack of temporal goods, lack of health, lack of wisdom, none of these things belong to the kingdom of the real because they are all temporal things which will, as the philosopher Epictetus said, "pass away." Nothing is real except the eternal, that which is based on the real Substance, God, that which can never be changed or made less by any external circumstances whatever.

Does this not make a little clearer and more acceptable, a little less antagonistic to the mind of man the oft-repeated statements, "There is no evil, sickness is not real, sin is not real," and so forth? I repeat, nothing is real which is not eternal ; and all conditions of apparent evil, of sickness, poverty, fear, etc., are no things, not entities in themselves, but they are simply an absence of the opposite Good, just as darkness is the absence of light. In the deepest reality there is never an absence of the Good anywhere, for that would mean an absence of God there. God as Life, Wisdom, Love, Substance fills every place and space of the universe, or else he is not Omnipresent. Who shall dare say he is not? Eventually our best healing of wrong conditions and human suffering is done when we recognize and affirm this great whole of Truth, the Omnipresence of God, refusing absolutely to recognize anything else. The only "absence" which exists is in man's consciousness or lower senses. But in order to bring this matter to the human understanding by piecemeal, to break the bread so that each shall have the portion which he is able, with his present growth to assimilate, let us take up a little detail.

Your friend is to all appearance very ill. God is Life—all the Life there is in the universe. Is your friend's illness an entity, a "real" thing; that is, an eternal thing? No, it is rather like the darkened room needing only the light to heal, an absence of Perfect Life in the body. Would not the incoming of newness of life—this Perfect Life—to all the diseased atoms, heal and renew and make alive? Of course. Well, how are we to let in this fulness of Life? We will see later.

Take another example, for bodily illness is one of the least of the woes of blinded humanity with which we have to deal. A mother's precious son is going all wrong. He drinks, steals, breaks his mother's heart with his unkindness and his dissipation. She weeps, rebukes, entreats, lectures, finally nags. What is all this that is killing the mother? It is *no thing*, nothing at all. It is not real because it is not eternal. It is the *absence* of Love, that is all. A perfect flood of Love permeating and saturating that boy's being would heal all of his diseases both moral and physical, because he is simply manifesting a great selfishness which is absence of love—the darkened room again. How are we to get the remedy, fulness of Love, let in and thus applied to the root of the disease? We shall see.

Poverty belongs among the no things, the nothings. It is not real for only the eternal things are real, and poverty is temporal. It is an absence of substance, and it is only permanently healed by an inflow of substance to fill the empty space. Sin is not real, for it is not eternal. It is a failure to reach the mark. It is a blind, ignorant outreaching of the human for something not possessed, the sinner desiring and hoping thereby to gain happiness. This empty void, this awful outreaching which resulted in failure is only satisfied and healed by the incoming of a flood of Good which fills full the lack as the sunlight fills the darkness.

In overcoming undesirable conditions in our lives there are two definite ways of arriving in our consciousness to the realization of the Omnipresence of God — the great comprehensive Truth which heals all manner of dis-eases and makes free, *vis:* 1st, we persistently deny the *reality* of the seeming evil ; 2nd, we let in the substance of all good.

Everything undesirable passes away if we refuse absolutely to give it recognition by word, deed or thought as a *reality*. This we can the easier do when we remember that nothing is real except the eternal. A wiser One than we said, "Give no place to the devil (evil)." *It is not*. It really has no existence whatever any more than has the darkness which often causes us, children that we are, perfect spasms of fear and suffering. It has no more reality (remembering what is real) than the fiction of dreams. When one awakens from a particularly unpleasant dream, some moments of definite assertion to one's self that it was only a dream, not real, are required before the heart's normal action returns and the natural breathing is restored. Even with one's eyes wide open the dream seems strangely real, but we all know that it was entirely a *delusion of the senses*, nothing else, no substance, no reality. So the physical and material troubles are not real and will disappear if we refuse absolutely to give them any life or reality by our word or thought. Let us rejoice in words of thanksgiving that this is one of God's ways, simply that evils *are not*. This is our first step.

Now, for the second step. Had man any true conception of the gift of God to him nothing in the created world would be able to withstand his power. We speak of a man's "gift" without realizing how truly we are speaking. We say he is gifted in this direction or that as though he were in possession by nature of some remarkable ability inherited from parents or created by peculiar environment. While many of us



are ready to acknowledge in a general way that "every good and perfect gift is from above and cometh down from the Father of lights," even we are not at all prepared for the reception of the marvelous truth of man's full endowment from this Source. When a glimpse of it comes it makes one almost breathless with wonder and astonishment.

"If thou knewest the gift of God to thee!" What is this inestimable gift? What, indeed, but that he hath given the veritable Son of God to be forever within us. This is the marvelous way of creation and also of redemption from all human lack and suffering, Christ-in-you. "It hath pleased the Father that in him (in this Christ, this Son of God) should dwell all the fulness of the Godhead" — fulness of Life, Love, Wisdom, Substance, yes, of the very substance of everything this human man can need or desire. "Christ in whom are hid all the treasures of wisdom and knowledge." "Of his fulness have all we received."

To have created man thus has seemed best to Infinite Wisdom; and the one object in this life should be with us as it must be in the mind of God to *make manifest this Son of God*. "Unto every one of us is given grace (power, love, life, wisdom, substance) according to the measure of the gift of Christ." Not that God's giving is with partiality. Make no mistake here. The Creator of the universe is no respecter of persons. There are no favorites in his creation. All the fulness of the God-head is embodied in his Son this indwelling Christ. But this power, life, wisdom, this "all" that makes up the "fulness of God" is manifested only in proportion as we recognize this Christ as the Source of the good we desire, look to him for it, acknowledge him as *All*, and affirm persistently in the face of all opposition that the *Son of God is now made visible through us*.

We are each of us small or great, gifted or other-

wise "according to the measure of the gift of Christ we have received" consciously. There must be an incoming of this Divine Son of God to our conscious minds. This incoming will depend upon our faithfulness in acknowledging the Source and affirming its manifestation. We cannot idly drift into it. We must speak the words of Truth before Truth will become manifest. Paul said, "The Son of God was manifested to destroy the works of the devil (evil)." Precisely so, just as the light is manifested to destroy the darkness by filling it full. Let us take and definitely use day after day this statement of Truth: "The Son of God in me is now manifested, made visible in my body and all my affairs. He comes not to destroy but to fill full."

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## HERE AND NOW

EMMA FISK-SMITH

There is no time but now,  
 There is no place but here;  
 No future and no past,  
 No far, for all is near.

"In the beginning God,"  
 And God, forevermore!  
 In him, and of him, all;  
 Naught after, naught before.

The boundaries that seem  
 Are limits but of sight;  
 A passing rift where gleams  
 Eternity's own light.

Unseen, infinity  
 Still circles on and on,  
 Was is, and shall be, dwell  
 In God, and God is one.

Then live just for today,  
 Trust God and banish fear;  
 There is no time but now,  
 There is no place but here.

# LOVE

WILLIAM FARWELL

In the creation, the heart of man was made the proper receptacle for the Divine Love; for God made man like unto himself, and God is Love, and this love of God must needs find a place in his creature. So God designed that the heart of man should receive and contain and express the Divine Love. We see that this is so from the words of the Apostle John: "Beloved, let us love one another; for love is of God; and every one that loveth is begotten of God and knoweth God." Which means that here in this world, when man offers his heart to God as the receptacle of his love, that he is born anew, and in this new birth he comes to know God — that God is Love.

Now, the Father desires that every heart be filled with his love; that every one may know him, and to this end, he has given us commandments which are fulfilled in his love, and when we keep his words, his love flows into our hearts, and as we do his will we are transformed by the renewing of our minds and we know God, that he is Love. For, as Paul teaches, "Love is the fulfilling of the law." To this end the law was given through Moses; and grace and truth came through Jesus Christ to enable man to keep the commandments of God and abide in his love. "If ye keep my commandments, ye shall abide in my love;" the Lord said to his disciples, "even as I have kept my Father's commandments and abide in his love." Jesus abode in the love of the Father by keeping his commandments, and he gave these instructions, to the disciples that they also might abide in the love of God, that their joy might be made full, and that they might have the peace that passeth understanding. The whole teaching of Christ is to the end that man may love according to the law of God, for all his teachings brings us sooner or later, to the place

where we understand that we are to love according to that Divine Love which is waiting to manifest itself in our hearts and triumph over every other condition. For the love of God is life itself. Therefore, John says, "He that doeth the will of God abideth forever," for in doing the will of God we exercise ourselves in this expression of Divine Love which is in accordance with the order that is laid down in the commandments, for the commandments teach the order of Divine Love — the nature of Divine Love and the manner of its expression. •

Now the nature of Divine Love is that it loves that which is outside of itself and desires to make it one with itself, which in man is known as the love of the neighbor. "And the second commandment is like unto the first, "Thou shalt love thy neighbor as thyself." We see in this that there is a great difference between man's state when born of the flesh, and his state when he is born of God. Being born of the flesh, he is born to love himself better than anything or anyone else, and the only way that he can come out of such an undesirable state of selfishness is to be born anew, which is done when he takes the love of God into his heart to keep the words of God. Then he is born anew; he is transformed by the renewing of his mind; he is a new man in Christ Jesus, and no longer is he loving himself first and before all things, but he loves the Lord his God with all his heart, and all his soul, and all his mind, and all his strength, and he loves his neighbor as himself. Whatever is contrary to this is to him a temptation, an undesirable thing, something that he does not want to do, something that he does not want in his life, for he has learned of Christ the worth of Divine Love, and having tasted of this wine of life he will have no counterfeit, for to do this — to live by the words of God — is to be filled with that joy which nothing can force from you. It is the joy that comes to the servant of God; it is the joy

that fills the heart that has been touched by the love of God ; it is the contentment that we find in our hearts when we have done that which is right. And we need no other reward ; that satisfaction, that feeling of completeness, that joy that comes through the well doing, is sufficient unto the heart of man. This, the fulfillment of the law from Divine Love, is the one thing in the Gospel that stands out above all things ; it is the very backbone of the Glad Tidings, for when man keeps the commandments of God the law of his being is fulfilled; he enters into the realization of that life abundant which is his through Jesus Christ, and he is satisfied. He has entered into union with the Lord, for he says: "Whosoever doeth the will of my Father who is in heaven, the same is my brother, and sister, and mother." Into this union with the Father in which he abides, he welcomes every one that is born again of the love of God, as his brother, and sister, and mother in the Spirit of God, which is the very life of Christ Jesus.

We are so made, then, that we must love, for God made our hearts to be filled with his love, that all the goodness that is in him might find expression in his creature. And his creation is indeed great, consisting of myriads of souls in which his love is expressing itself. His love, which is the end of the creation, is accomplished when these souls receive the love of God and manifest it in their lives. Then the nature of the child of God is known, and that which was lost is brought back again, and that which seemed to separate us from God in consciousness is no more ; the Son of God has come and has made himself manifest in us ; he has dissolved the works of the adversary by the works of his love and has taught us the way of God.

Now, John the Apostle says that his commandments are not burdensome, and he speaks from knowledge — the knowledge of one who has kept the com-

mandments of God. They are burdensome to the natural mind, but not to the spiritual mind. They are burdensome to those who look upon the commandments as arbitrary. It is not so with the spiritual man ; he delights in the law of his Lord, and to fulfill it is the aim of his life. We see this in a practical way as taught in the Sermon on the Mount, where direction is given to the disciple as to how he shall love. Christ said, "Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy ; but I say unto you, Love your enemies and pray for them that persecute you, that ye may be the sons of your Father who is in heaven ; for he maketh the sun to rise on the evil and the good, and sendeth rain on the just and the unjust." The love of God is to be expressed in a God-like way. It is not to be reserved for those who are spiritually-minded only, which is a thing that might be thought easy, but it is to be used in loving those who are adverse to us.

In the parable of the good Samaritan Jesus taught this. The Jews were prone to despise the Samaritans ; they would not associate with them ; would not eat with them, and that the Jews might have an understanding of what the love of God is and what the commandment means, "Thou shalt love thy neighbor as thyself," he replied to the question of the lawyer, "Who is my neighbor?" with the parable of the good Samaritan. In this the Christ teaches that to love one's own people is not sufficient ; that to love thy neighbor means something more than loving those who love you ; something more than doing good to those who do good to you. It means a going out in love to those who are outside of the spiritual life in understanding and in consciousness ; a loving of those who are most adverse to the spiritual life, who are not spiritually-minded. "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you." This is what is re-

quired of those who desire to receive into their hearts the love of God and give it expression through their nature. For the Father is kind toward the unthankful and evil. He sendeth rain "on the just and unjust." "Be ye therefore perfect, even as your Father in heaven is perfect." For the nature of Divine Love is to love that which is outside of itself that it may be drawn into the love of God and become like that Divine Love.

God is not satisfied to draw the line anywhere that will shut a soul out of his love, and he does not give that love to us that we may draw the line anywhere to shut out of this Divine influence any soul. Therefore he gives the direction very specifically: "Love your enemies and pray for them that persecute you, that you may be sons of your Father who is in heaven." That you may be sons of God, do this. This is the teaching of the Master. The Jews loved the Jews, but would not love the Samaritans.

So Jesus took a Samaritan and placed him before the Jews and showed him to be full of compassion for the unfortunate Jew who had fallen among thieves. He was good to him and he loved him as his own kind. He did not say, "You are a Jew and the Jews hate the Samaritans and will have no dealings with them." Not at all; he showed compassion that was overflowing with righteousness; he took this unfortunate Jew and put him upon his own beast and took him to an inn and paid for his keep, and said to the host, "Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee."

This was the answer that Jesus gave to the lawyer whose business was that of splitting hairs as to what it meant to keep the commandments of God. So Christ set aside that old writing, "Thou shalt love thy neighbor, and hate thy enemies," and said, substantially, "Thou shalt love thy enemies as well as thy neighbor," and when the lawyer asked him who his

neighbor was, Christ taught him in the parable that everyone was his neighbor whether he was a Jew or a Gentile. In the sight of God he was his child, and if he was a prodigal child, yet the Father loved the prodigal even in a far country and drew him back to him again ; and shall not God love those who are in the far country today? And how shall he love them better than through our hearts? This is the vitality of the Gospel ; that love that makes man a Son of God. " If you love them that love you, what thank have ye? for even sinners love those that love them. And if you do good to them that do good to you," what more are you doing than they who are not spiritually-minded? " And if you lend to them of whom you expect to receive, what thank have ye?" Anyone may do that, whether he is regenerate or not. But this is the test of the regenerate heart, the heart into which the love of God has come and in which that love is a living presence, a consuming fire.

We see this in Jesus, that he loved his enemies; that he never did anything unkind in return for unkindness. That being reviled, he reviled not again. That on the cross he prayed for them who had persecuted him and who were crucifying him. He has set an example before us as to what we should do.

Man is to take the love of God into his heart in faith that that love is sufficient for him to keep him in all his ways, and we see in the Son of Man, that he walked unharmed through the midst of his enemies ; they never could touch the Christ of God until his hour had come to be glorified by the crucifixion and the resurrection from the dead ; then and then only did they have power over him, and that was to the end that he might be glorified.

" There is no fear in love," John says, " For perfect love casteth out fear." He that loves his enemies will not fear them ; he will overcome, he will cast out that fear by the very love that is in his heart. " Because



fear hath correction ; he that feareth is not made perfect in love." There is where we want fear—outside ; and here in our hearts the love of God must be. Then things are as they should be and we have the power to overcome the world. Take this out of the Gospel and it is lacking in the very essence of the Glad Message. Take this out of your life ; omit this in your conduct, and you may appear to be spiritual, but you cannot be acceptable to God, until you love as he loves. So in the judgment, in the 25th Chapter of the Gospel according to Matthew, the King says to them that are acceptable, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me—inasmuch as ye had charity for the stranger, that which was outside the pale of the love of God—ye have done it unto me. Inasmuch as ye have had compassion upon the least of these my brethren, ye have done it unto me." But the righteous did not know that they had done anything ; and that is the innocence of the soul which keeps the commandments of God. The impersonal love of God enters into the heart and possesses it, and the commandments are kept by the presence of that living fire in the heart, and man does not ascribe any righteousness to himself, but all is done to the glory of God.

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We cannot work out anyone else's salvation. We can, however, assist those who desire assistance ; that is, we can help anyone wishing help to help himself. The righteous law says, "Work out your own salvation : for it is God which worketh in you both to will and to do." It would be unwise, unjust and impractical to attempt to do another's work. Co-operation is essential. At times merely the asking is co-operation, and at other times it is laziness. We need a greater awakening, a higher voltage of mental electricity, more of a realization of Divine Energy.—H. T. W.

## TEMPLE TALKS

[Stenographic notes from lectures by Charles Fillmore before the Unity Society, Kansas City.]

Men, as a rule, have a vague idea of the manner in which mind produces results. They know that it has power, but the orderly working of that great power few understand. When man understands just how mind works, and observes the Law, he will never have any sickness. When a machine is out of order, the machinist first locates the difficulty, then makes his adjustment and repairs. When the body manifests inharmony, some of the faculties of mind are working out of tune with the Law. In order to restore harmony one must know what thought is producing the discord.

The Law is set forth in the Scriptures, and when man comprehends and works under it, he shall fulfill in his world every desire. The six days creation are symbolical of the bringing forth, not only of Divine Mind, but of every man's mind. The fundamental faculties are set forth in the first chapter of Genesis. The first day's creation was that of light. "And God said, Let there be light, and there was light." Light is spiritual understanding, and has to do with ideas. Prayer and praise make these ideas manifest. God, the Universal Mind, is here as light. The universe is filled with ideas, and man, through concentration, draws them into his consciousness. Prayer is the accumulative energy of the mind. Mind must grip ideas and bring to earth these heavenly messengers. How this is done is explained in the second day's creation—it is through faith. You have an idea of *life*, which is innate in Divine Mind. Through prayer, and thinking and aspiring to the great Universal Life, you receive into consciousness this *life* Idea. At first you feel the life flow only while concentrating, but you make it substantial through faith. You believe in the conti-

nuity of the Ideas in Divine Mind, and you lay hold of them in substance or faith. The Ideas, the Words of God, are perpetually alive. When you have laid hold of them, the next step is to form them. This is the work of the faculty called imagination. On the third day the Word went forth, "Let the dry land appear." Here is the third step in mind, and the exercise of mind.

These processes of mind are in everything that we do. First, ideas come; then we lay hold of them, and then we form them.

Man is coming to the place where he will do away with muscular work. We will never be free from weariness until we learn to do everything in mind, backed by spiritual understanding. When we get hold of our spiritual faculties, or disciples, they will do the work for us.

To what extent have you cultivated your mind? Your faculties are at work all the time. Are you directing them? We know these things but we do not consider them as we should. It is not enough to take it for granted that they are true. We should have *understanding*, and then we shall work with the Law of Being. It may be difficult at first to change the trend of your thought because of the lack of I AM direction, but you will succeed if you persist.

In hypnotism, whatever is suggested to the mind of the hypnotized one is there pictured and carried out. Hypnotism is mental dominance; dominance of the body and of the mentality that controls it. The I AM should always be in authority. It is wrong for one to control another or to make suggestions that interfere in any way with another's freedom. True treatment is the education of the thinking power. Hypnotism is simply wrong use of the imaging power of the mind.

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Faith is the substance of mind. If faith had to do with the framing of worlds, it may have something

to do with framing our bodies. The disciples said, "Increase our faith." Jesus said to them, "Have faith in God." We must have faith in something Supreme. Selfishness is disintegrating, but faith is integrating. It is a substantial quality, and when it reaches into the body and affairs it builds them firmly. Stop hoping, and lay hold with the mind of the real Substance.

Every man has a church. His spiritual consciousness is the church of God, and the church has twelve elders. These twelve elders are the twelve faculties of mind, and they carry out the ideas of Divine Mind in the congregation, or consciousness. We do not always realize this, because we do not bring into consciousness the organizing faith-substance. We have thought that spiritual things were vague and indefinite, but this is not true, for the only real, tangible things are the things of Spirit.

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In seeking Truth, some get so anxious for results that they fail to lay a solid foundation through faith in things spiritual. The roots of a tree must be very deep, and when the storms come it must bend to them. It is not wise to be too tense and resistant. We are not to be whiffled about by every wind of doctrine, but are to know what is true. We are not to follow what someone else says, nor what our sect or school has taught, but are to think for ourselves. You do not find Truth by hard study, but by realizing it in the quietness of your own soul. Know that you are the offspring of the Divine Mind, one with it, and that all its wisdom and knowledge and substance are open to you when you place yourself in faith, and acknowledge you oneness with it. Say, "I do know. In Spirit I know all things. The inspiration of the Almighty gives me understanding."

Are you looking to the Spirit of Truth as your guide into all truth, or are you depending upon some

man or women, or some bible as your authority? It is your privilege to be free. It is not what the church fathers taught, but what does your indwelling Lord teach you?

Hold in mind the perfect image which you wish to demonstrate. "Is it not written in the law, Ye are God's and Sons of the Most High?" Some people think this sacrilege, but it is taught from beginning to end of the Scriptures, which many accept as final authority, that man is made in the image and likeness of God; that we have lost sight of that likeness, and that we must be, and are being, restored to it. Since we are transformed by beholding, we must continually see ourselves as we are in Spirit and in Truth, and deny every adverse thought which pictures us as weak, and sinful, and sick, and lost.

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Jesus knew how to handle I AM. He did not allow the I AM to get down and express itself through sense.

The I AM must acknowledge its source as cause instead of effect. The I AM has dropped from the positive in the head to the negative in life, and man thinks he is getting satisfaction out of sense. This man must be lifted up and spiritualized, as demonstrated by Jesus Christ.

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Jesus had his disciples with him when he multiplied the loaves and fishes. He looked up to heaven and blessed them; then broke and passed out to his disciples, who distributed to the multitude. This is in illustration of the way the mind works. Ideas conceived in consciousness are given substance and multiplication through prayer and blessings, then distributed to the body through the great nerve centers, which are the disciples. When this great law of mental increase is more fully understood, body vitalization through mind action will be a universally accepted truth. Man can take a very small quantity of food and through interior spiritualization fully satisfy his needs.

## THE DOCTORS ARE WAKING UP

Members of the Columbus Academy of Medicine, in a largely attended meeting in A. I. U. Temple, Columbus, Ohio, substantially agreed that physicians through lack of proper understanding of the mind and its operation, are responsible for the existence of Christian Science, the recent Emmanuel movement, and all the cults and isms now offered as a cure for human ills.

The doctors admitted that at present, ministers, with good knowledge of psychology, are better able to treat some functional troubles than the average physician. They see widespread human danger if this condition continues, and are determined to be as well posted in psychology as the clergy, that they may successfully resist invasion of their field by the preachers.

Attacks were made on the courses of study in medical schools, because subjects, now considered necessary, are omitted. The young physician, it was declared, was unfitted, without special training, to handle many of the cases offered to him.

These conclusions and a spirited discussion, in which many participated, were the results of a paper on "Psychotherapy and Rest," by Dr. D. N. Kinsman, which related the history of mental suggestion and its development as a healing agency. While faith and mind cures and the rest cure are so old that they were used by the Savior, he held that not all patients had sufficient mental capacity to receive the benefits.

The church, in the opinion of Dr. Kinsman, has lost much of its old influence through neglect of the healing which was practiced in the early days. Numerous examples were given of cures effected without medicine by a change in surroundings, and assurance from doctor and nurse that speedy recovery was certain.

"They were persuaded to recover," he expressed it.

While cures by suggestion are being made, usually in mental disorders, or in cases that border on imaginary illness, it follows equally that sympathy with these ills makes the patient worse. All specialists, explained Dr. Kinsman, are fooled by hysteria, for it can simulate all diseases. As a result there has been much useless scraping and cutting.

Religious faith is the best preventive and cure in these cases, he held, if it has sufficient strength to create the true stoic. Patients seek mind cures because they find relief in them that physicians fail to give. In closing the discussion, Dr. Kinsman said the doctors had been neglecting their opportunities. They have gone to an extreme in minute processes and diagnoses, and have forgotten to get a definite, distinct and thorough history of each case. They must study the mind and how it acts. "We've let this thing get away from us, but with a little care we can do a better job than anybody else on earth," he concluded.

"Because we have not educated ourselves, or the colleges us, we are responsible for the Emmanuel movement, Christian Science, osteopathy and all the isms and cults," declared Dr. Frank Warner. "The clergy is now better qualified to treat many of these cases than we are. If we are going to crush these new movements we must be constructive within ourselves and not destructive. The nerve specialist must study psychology and be the equal in that science of any clergyman."

Dr. J. W. Clemmer thought the medical profession had shown its weakness by permitting the knowledge of mental healing to slip through its fingers. He expressed an intuitive aversion of physicians when ministers treat the body. So long as preachers stick to psychology there is no objection, he thought, but when, as Dr. Worcester, of Boston, head of the

Emmanuel movement, insists, the effect of prayer is miraculous, and not merely pathological, the danger line has been crossed.

Dr. George Stockton, superintendent of Columbus State hospital, said Christian Science has done some very foolish things along with some good. In many cases the mere presence of a physician does as much good as medicine. He didn't believe the preacher was going to take away the doctor's profession.

Dr. J. H. J. Upham thought medical schools are not equipped for teaching treatment of mental and nervous conditions. The clergy has a weapon we do not possess, he said, in the quieting influence which their presence exerts. In times of pain or when death is approaching it is a comfort to feel their great power, and the conditions are met with tranquillity and fortitude, "I don't believe past experience with the clergy warrants their support in treating the body," he declared. "They have been the bulwarks in support of all quacks, and might be tempted to use their power in the treatment of organic diseases."

Dr. A. Livingston Stage related the case of a woman who, with her husband was a Christian Scientist, but went to him after losing weight and suffering for months. He impressed her mind by a thorough examination and told her she would surely get well. Her recovery followed without medicine.

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Trust thyself: every heart vibrates to that iron string. Accept the place the divine Providence has found for you; the society of your contemporaries, the connection of events. Great men have always done so and confided themselves childlike to the genius of their age, betraying their perception that the Eternal was stirring at their heart, working through their hands, predominating in all their being.  
—*Emerson.*



# THE KINGDOM OF GOD

MINA NEWTON

The kingdom of God is within man, and the result of finding the kingdom is perfect satisfaction and complete salvation. In the kingdom man finds the permanent and enduring Good. He finds the pathway leading up to his own perfection, and is saved to the uttermost. He finds eternal harmony and eternal life.

We are told to seek the kingdom. What is the kingdom? What do we find when we find it? Of what does it consist, and how do we seek it?

We seek God. We turn to the God within us; we recognize his presence; he reveals himself to us and we are spiritually awakened; the conscious mind is illuminated by the birth of Christ to consciousness. We come into an understanding of the truth of Being — that we are not material but wholly spiritual.

We find the real self created in his image and likeness. We see our Divine sonship, our oneness with the Father, and we come into an actual knowledge of God as an indwelling life and a present help. Entering the kingdom, then, is the recognition of Jesus Christ as our King, and the abandonment of self to his rulership. It is finding our relation to God, and coming into harmony with his laws.

We are all heirs of the kingdom, and to give us the kingdom is the Father's good pleasure. A kingdom consists of a king and his subjects; a king and his domain or the territory over which he rules. Each individual is a kingdom. God is the ruling power, and the mind of man is his domain. When man recognizes and acknowledges that power within him, and becomes obedient to it, then it is that he is lifted up in consciousness and becomes one with that ruling power, and can use it. The conscious mind is the channel through which it is directed and used, and

man becomes a co-worker with God. His word is joined to, and becomes one with the Living Word and by that Word he creates for himself and others the conditions desired.

As man grows up into Christ in all things, as he brings his thoughts into captivity and conforms to Divine Law, as he overcomes all limitation, he obeys the command, "Be ye perfect even as your Father in heaven is perfect," and he sits upon the throne of the kingdom, and hath whatsoever he saith.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." Rev. 3:21.

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Colonel Alonzo H. Stewart, deputy sergeant-at-arms of the United States Senate, tells of a surgeon who operated upon an official for appendicitis; two months later operated upon his wife for appendicitis; and inside of the year made similar operations upon three of his children. Moreover during the same year, he operated upon about fifty individuals in the same city for the same complaint. Wherever any symptoms gave excuse for it, he required his patients to go under the knife for alleged appendicitis—at \$250 for each operation.

One afternoon the official spoken of called at the surgeon's office to make partial payment of his indebtedness for services rendered, and the doctor's favorite dog came into the room half doubled up and whining with pain. He laid down and moaned in agony. The visitor asked what was the matter with the dog, and was answered:

"The poor fellow has a painful case of catarrhal appendicitis."

"Are you going to operate on him?"

"What! Operate on my own dog?" exclaimed the surgeon. "By no means. Why, that dog's worth a hundred dollars!"

## INVOCATION

There is one Power and one Presence in the universe  
— the Good Omnipotent!

We acknowledge Thee, O Life, Love and Truth  
to be the Omnipotent One.

Spirit is the only Substance, infinite, eternal, and  
unchangeable.

Man is inseparable from and one with the perfect  
Substance Spirit.

Omnipotent Goodness and Love, we are now in  
Thy sacred presence.

By Thy breath the whole universe is created.

By Thy love the whole universe is sustained.

By Thy life the whole universe leaps with joy and  
gladness.

There is naught else beside Thee.

There is no place that is not filled with the health  
of Thy countenance.

Thou art infinite; all is contained within Thee.

Thou art eternal; and nothing ever dies in Thee.

Thou art unchangeable; nothing ever falls from  
Thee.

I am Thy child, created in Thy likeness and per-  
fect image.

I am sustained in Thy perfect image.

Help me to know the Power that Thou hast given  
me.

Help me to see the Power, to let the light of Truth  
shine.

Manifest Thyself in me as a healing presence.

Manifest Thyself in me as a strengthening presence.

Manifest Thyself in me as a loving presence.

To the All Good be the honor and glory forever and  
forever. Amen.

—Annie W. Mills.



"Be still and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH.

**I**T is found when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us freewill offerings, as no charge is made for any service we render.

This Society has been in existence about nineteen years, and has over 16,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 p. m., your local time. The Spirit will adjust geographical differences.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady. Cloth, \$1.00; paper, 50 cents.

*UNITY* is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together we make a rate of \$1.35 for both. *THE SIGNS THAT FOLLOW* is the special messenger of this Society, and all members should read it. Subscription price, freewill offerings.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached day and night by letter, telegraph or telephone. Give name of patient and trouble, in telegram.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep this in mind, and do not send messages to the two departments in one letter. By complying with this request you will avoid delay in receiving answers to your letters, and will also lighten our work.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Address

SOCIETY OF SILENT UNITY,

Unity Building, 913 Tracy Ave.

KANSAS CITY, MISSOURI.

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## CLASS THOUGHT

MARCH 20TH TO APRIL 20TH

[Held daily at 9 p. m.]

*Sin shall not have dominion over you.*



## PROSPERITY THOUGHT

[Held daily at 12 m.]

*"Those that love Me shall inherit substance, and I will fill their treasures."*

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## SIN SHALL NOT HAVE DOMINION

"I am come that they might have life, and that they might have it more abundantly," said Jesus. He did not come to bring life, for it has always been here; but he came that we might *have* it. He brought life and immortality to light.

Three things are needful that we may have life, and these were brought within our reach by Jesus. The first is the knowledge of the truth that life is omnipresent. It is always here, has always been here, and will always be here. The second is the removal of sin, all sense of sin, all burden of sin, all fear of sin, and all condemnation for sin. The third is the establishment of the consciousness in the Christ-righteousness.

Sin and death are inseparably joined; they are cause and effect. The same is true of righteousness and life. Jesus is Saviour because he taught the omnipresence of life, and did an overcoming work for the race which enabled men to enter through him into dominion and mastery, so setting them free from the bondage of sin, and making it possible for them to be

righteous, and to have the fruit of righteousness, which is life.

“When he (the Spirit of Truth) is come, he will reprove the world of sin, and of righteousness, and of judgment.” In the margin the word “convince” is used instead of “reprove,” and a clearer meaning is thus given the text.

Man is made in the image and likeness of God. He feels his innate righteousness enough to resent the accusation that he is sinful, and, he somehow feels assured within himself that life is his Divine right, so he likes to claim it even though he has but a vague, indefinite, shadowy, bodiless idea of life. At the same time there is a sense of sin, and the appearance of death ever in the world about him, and he does not know how to reconcile all these conflicting ideas and appearances. But when the *Spirit* convinces him of sin and of righteousness, understanding comes, and he begins to follow Paul's instruction to Timothy about “rightly dividing the Word of Truth.” Then things clear up.

The spiritual, image-and-likeness-of-God man is the real man. But the disobedient development of the personal man through ignorance and sin has given the appearance of another than the real, and man seems to be dual. In each of us is the ideal or Christ Self, and the false or personal self. To understand the Scriptures we must rightly divide them, and apply to the real man those passages referring to him, and to the man of sense and sin those which describe him. Always it should be kept in mind that all that makes up the personal man is not real; that it is not founded in the Truth of Being, and is therefore temporary. It can be changed, and even be done away with entirely.

To be convinced of sin is to know that we of our own personal selves are not righteous and cannot be. The personal man is a sinner, and he does die. To be convinced of righteousness is to know that in our

true Christ Self we are pure, sinless, and perfect even as the Father in heaven is perfect. Absolute sinlessness is clearly taught in the Bible, and must be demonstrated along with the demonstration of eternal life, for life follows only righteousness.

Certain sects have been quickened and illumined sufficiently to see the possibility of sinlessness, and have had the temerity to claim it; but, not clearly discerning the Christ Man and his righteousness, they have brought ridicule upon themselves and upon the doctrine. It is very important that all claims to righteousness be based upon the indwelling Christ. There is no other true foundation. These people who are ridiculed for their faith have made a start in the right direction, and are therefore ahead of those who have not yet discerned the possibility of perfection.

Many have learned how to hold steadily in faith for health even in the midst of the most adverse appearances, and they clearly understand that they are not telling falsehoods when they deny sickness right in the face of the appearance of it. In the same way we take our victory over sin. When the ill-temper, and vanity and greed, and selfishness and all the other sins of greater or less degree come up they should be denied, and the unselfishness, the purity, the uprightness and the integrity of the Higher Self should be affirmed. According to the boldness and steadfastness of our faith in laying hold of the Christ righteousness shall we have the fulfillment of the promise, "Sin shall not have dominion over you."

We should not cast our pearls before swine, and make our affirmations before those who will turn and rend us with their condemnation and ridicule, but should depend upon the wisdom of Spirit for guidance as to occasions when we may confess our Christ-righteousness. Doubtless most of our confessions will be in the silence of our own souls, and be known outwardly only as they are realized inwardly.

The Spirit convinces also of judgment. No one is really willing to admit that his own wrong thinking and doing is the cause of all his suffering until he is convinced of it by the Spirit, but looks about to find some one else to lay the blame on, even if he cannot think of anyone but God as the one who is responsible for all undesirable conditions. He likes to think that the weather or the food, is the cause of sickness, and that death is a part of Divine Law, and therefore inevitable, because this view relieves him from responsibility. But no one will take his Christ deliverance from sin and its effects until he is convinced of sin and the judgment for sin. When he sees the connection between sin and the result of it, he is convinced of judgment, and is ready to let go of error, and lay hold of righteousness and the abundant life, and the immortality which Jesus brought to light.

Jesus forbade us to pass judgment. The wisdom of this is clear. In the Christ-righteousness the standards are higher than the standards of the world, and unless we are quickened sufficiently we do not understand them. What appears very wrong to us may be right from the Christ viewpoint.

Frances Havergal, in her little book "Kept For the Master's Use" tells how consecration may be the work of a moment and yet the work of years. We may in an instant make a complete surrender to God in will, but this surrender must be carried out daily in every thought and act. So we may take our Christ-righteousness in a moment. Faith may lay hold of it definitely in a flash of understanding, but daily as understanding increases, we will know better and better what it means to be sinless, and what is required of us to make us in deed and in truth "perfect even as our Father in heaven is perfect." This is another reason why we should not judge. We do not condemn one who is claiming health, but not manifesting it, neither should we condemn one who is claiming right-



eousness and not manifesting it. We do not know how earnestly he may be striving to realize freedom from old sins, and seeking to establish himself in the Christ-consciousness of dominion.

"He was manifested to *take away* our sins; and in him is no sin." I. John 3:5.

— E. L. C.

In a recent sermon Dr. Gunsaulus said: "Eternal life is. It was not, nor never shall be, but is. Christ lives the eternal life now as all great souls live in the timeless, as all great deeds partake of the ageless. And yet, all of these truths are but the adumbration of God, the Divine; I am. No goodness that ever was, is not. All permanencies and realities are, and never were. Does love know anything about time?

"Is, is a very embarrassing word to a religion of the past or of the future. We have been so mistaught that we have the mistaken conception that eternal life shall be. No, it is. Calvary is now.

"The great difficulty of our present day theology is that we have failed to get the atmosphere of Jesus and his Father. We look forward to a change which we call death when we should know that eternal life is. Life anywhere is what it must be everywhere.

"Let us not forget that the newness of eternal life is taught in the Bible. It is there because it true, not true because it is there."

Here the speaker picked up a chrysanthemum which adorned the chancel and asked, "What is gospel? It is good news. What would be good news to this flower? I answer, A true announcement of its life. A diamond in spite of its scintillation has no life. It has everlasting existence, but not eternal life. It knows no tragedy."

"No I don't know where heaven is, nor care; I don't know where hell is, nor shall I care until I know what life is."

## QUESTIONS AND ANSWERS

Do you teach that it is wrong to have children? It seems to me it would take away the greatest joy of living. \* \*

We do not think it is wrong to bring children into the world. There is generation and regeneration. Those who choose may have generation, but there is no promise of eternal life except in regeneration. The body cannot be renewed, regenerated, if all the force is given out in generation. The joy of regeneration exceeds any that attends generation. To bring forth the Christ-Child is the highest spiritual joy.



What is the difference between Practical Christianity and Christian Science? \* \*

The pamphlet, "Auxiliary Lesson," by Charles Fillmore, will explain to you the difference between Practical Christianity and Christian Science.

Truth is universal. It belongs personally to no individual or denomination. No one can have a copyright on Truth any more than he can get a corner on air. Truth is free; it is Spirit and cannot be kept from the spiritually-minded, nor can it be confined within the bounds of any religious organization.



Do our children reflect our thought? \* \*

Your little ones do reflect your thought to an extent, but you are not wholly responsible for their conditions. Even the youngest child has an ego that is bringing forth its characteristics. However, the mother's thought (she being more closely associated with the child than anyone else) is the most potent reflector of mind. When inharmony seems manifesting, begin at once to realize in thought and word the presence and power of Divine Mind. This will bring to bear everything necessary to restore harmony, and if there is a specific error, you will more quickly discern it than through any other treatment.

I see you believe in the Holy Mother. That sounds like Catholics. I am a great missionary worker, and believe we should help the poor heathen. \* \*

It will be worth more to you to cleanse your consciousness of all prejudice by denying all ill-feelings and affirming the love of God, the mother love, than to send missionaries to India. Those of us who are being quickened to the new life, and the need of conforming all our thoughts to it, find that we have a great deal of home missionary work to do inside of ourselves. Probably you will find it the same when you begin to look within, and try in the name of Jesus Christ to cast out all hate, prejudice and malice, and establish in consciousness the love of God according to the Sermon on the Mount.



Will my case have Mr. Fillmore's personal attention? \* \*

Mr. and Mrs. Fillmore are active workers in the Society of Silent Unity, and join in treating every case that is presented. The idea that their special personal treatments will be more effective than the co-operative treatments of the Society, is not borne out by experience. Where a congregation of people are holding to a certain line of thought in perfect spiritual unity, a much greater healing force is generated than any single individual could produce. "Where two or three are gathered together in my name, there am I in the midst of them." This is a recognition of a law, which might be stated as the aggregation of thought-force working in unity and harmony with the Creative Principle of the universe and man.



What treatment will stop a man, who knows better, from using ungrammatical and commonplace language? \* \*

When spiritual consciousness is affirmed and cultivated in thought, a natural refinement of language follows. This treatment will bring about the desired

result: "You are no longer influenced by the commonplace thoughts of sense in yourself or those with whom you associate. Your spiritual understanding is restored, and you aspire to express your highest ideas in fluent, grammatical language."



As yet I see no increase in finances. Please treat me for deliverance from a difficulty as to the boundary lines around my home. There is a disagreement with one who seems to be treacherous and has money. I know many who lost all their property by trusting to others. I notice what you quote with reference to the National Prosperity Association. Will you please tell me when any iniquity has ever been put away, until it has been laid bare? Every form of oppression the world has ever known has first been laid bare before it disappeared. Jesus Christ himself drove the money changers out of the temple. Do you think it is possible to demonstrate eternal life until one has first done away with the necessity of eating? Is not the food taken into the digestive tract the source of corruption? \* \*

You need the understanding of Divine Substance. "Faith is the substance of things hoped for." "Pray believing that you have received and you shall receive." Hope has to do with the future. Substance is always present. Statements like these will help you to a realization of substance:

"I have faith. I have substance. I have the very substance of that which I desire."

When you put this Divine Substance into all your words, you will find that they are indeed Spirit and life, and that they do accomplish that whereunto they are sent.

In the matter of condemnation of those who appear unjust, a daily meditation upon, "Judge not according to the appearance," will aid in discerning between the outer, or natural man, and the true, or Christ man. Condemnation for sin and evil has ever been in the world, but it has brought no freedom from sin. Those who have denounced and fought sin have gone the way of sinners — reaped the wages of sin.

They that take the sword shall perish by the sword.

Since there is such abundant evidence that the world is not reformed by the old methods, it is time to consider new methods, even the Christ method of love and non-resistance. People must be converted in life, but they must also be converted of materialness. There has been so much convincing of sin, but there be many to take up the work of convincing men of righteousness, of their own Christ righteousness.

You must have the right foundation for your trust in God. While you trust in the personal man, you will be disappointed. Place your faith on man as the image and likeness of God, then you will not be disappointed.

In all your dealings with others, you are recognizing and helping to bring into manifestation either the personal or Divine of them. You are evidently seeing, and helping into manifestation the personal of your neighbor. When you discern and declare his Divine Wisdom and Justice he will disturb you no more. So long as you believe in injustice, it will manifest in your life.

While you read and study and think about sin, sinfulness, wrong and injustice, you will never be able to rise above them. When your mind is filled with these things it is weighted down with them.

Jesus Christ taught that the body is the temple, the outward life was all typical of the inner. When we read of his cleansing the temple, we know that he was cleansing his own body temple of evil thoughts represented by the money changers. We should follow his example and cleanse our minds of all thoughts of sin, anger and selfishness and every love and desire.

Part of the regenerative work is to spiritualize the mind we set by right thought about our food. We should recognize that man does not live by bread alone, but by every word that proceedeth out of the



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Jesus Christ taught that the body is the temple. His outward life was all typical of the inner. When we read of his cleansing the temple, we know that it refers to the cleansing of his own body temple from thoughts represented by the money changers. We should follow his example, and cleanse our minds of all thoughts of greed, avarice and selfishness of every form and degree.

Part of the regenerative work is to spiritualize the food we eat by right thought about our food. We should recognize first that "man does not live by bread alone, but by every word that proceedeth out of the

mouth of God." The idea of pure Spirit substance should also have place here. Nothing that requires the taking of life of a living creature should be eaten. When you eat, declare that your food is pure, Divine Substance, and that it nourishes and renews your body and make it appear what it really is, spiritual and holy. This will do away with corruption. Thought transforms all it touches.



In your leaflet, "Prayer," is this statement, "Translate material desires into spiritual correspondence, and then declare that in truth and in Spirit you receive that which you desire, and then you will have it materially as well as spiritually." Will you please explain this? \*\*

Every material form is sustained by a thought-form, and this thought-form has its source in a spiritual idea. For instance, gold is sustained by the idea, Wisdom, and Understanding is the precious receptacle in which the form is cast. "Through wisdom is a house builded; and by understanding it is established; and by knowledge shall the chambers be filled with all pleasant and precious riches."

Pray for wisdom and understanding in matters pertaining to finances, and your mind will be quickened along that line, and gold will flow to you as the result. One should remember, however, to follow the injunction of Jesus Christ, "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." When men translate their material desires into the spiritual correspondence, they will come into wisdom, and a transformation, through the renewing of the mind, will follow. In this way the kingdom of heaven is to be established in the world.

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It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—*Romans 14:21*.



## EXTRACTS

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FROM LETTERS WRITTEN TO STUDENTS AND PATIENTS BY THE CORRESPONDENCE DEPARTMENT OF THE SOCIETY OF SILENT UNITY

*These extracts represent the general trend of the doctrine taught at this Center, and they will be helpful to all who are under instruction or treatment :*



There is no absence anywhere of life, substance and intelligence, for God is Life, Substance and Intelligence, and God is Omnipresent. Every cell of your body is the expression of God. In God you live and move and have your being. Not a function of your body could be carried on for one second apart from God. He is in you all, and above you all, and through you all. The more you realize his life and intelligence within you, the more perfectly you will express it. This is why it is good to acknowledge God, as the leaflet, "How I Found Health," suggests, and the realization of your indwelling life makes you a new creature in Christ Jesus.



All the affairs of one's life are closely associated, and there is a close relation between the thoughts that produce effects in one's world. Any belief in lack or limited supply of any kind will manifest outwardly in lack. You say, "While we occupy this mortal body, we must have money," which shows two things ; first, that you are looking upon your body as mortal and material instead of spiritual, and as the temple of your indwelling Lord. Second, that you have a belief in lack of life in your body. You limit the life activity by your limited idea of life.

This lack idea must, of course, find expression, and

you will get its results in undesirable conditions of health and finances.

Jesus said, "I come that ye might have life, and that ye might have it more abundantly." Open your consciousness to this everywhere-present, abundant life; think about it; meditate upon it; acknowledge it; give thanks for it.

\* \* \*

The article, "The Ministry of the Holy Mother," brings out beautifully a truth which is often overlooked. We hear much of God as Father, but he is also our Mother. It is necessary, of course, to drop all personal, limited ideas of what father and mother mean. In the Divine sense they mean much more than they seem to mean, judging from these relationships as they appear in the world. "God made man in his image and likeness; male and female created he them." Then in his image and likeness there must be both male and female, and we must know him not only as Father, but also as Mother. Male and female here do not mean sex as the world knows sex, but two principles of Being.

\* \* \*

We believe that Jesus lived and demonstrated the Truth of Being as we are all to demonstrate. He is in a larger sense representative of all who are redeemed, than he would be if he had not made the demonstration.

\* \* \*

The reason that you feel devitalized after treating others is that you do not first get your conscious oneness with the Father, but make your treatments too much from the personal, instead of the Universal. The first thing to do in every treatment, either for yourself or others, is to recognize and declare God as the Source of all life, and strength, and power, and wisdom in yourself and in your patient. The more per-

fectly you center yourself in the consciousness of this Presence, the more satisfactory the result will be.

The Society of Silent Unity gives instruction by correspondence in all matters pertaining to spiritual development.

\* \* \*

Read what is said in December UNITY, beginning page 411, about the Prosperity Dollar, and you will see that it is not our idea to send out pocket-pieces, good-luck-pieces, etc. We do not wish to encourage the luck idea in any way. That is mere superstition.

It is our purpose to help people redeem their ideas of money, and learn to think of it as spiritual and not material. Read what we say on page 398 of December UNITY about the use of money.

It is not our intention to use spiritual power to foster the love of money. We try to show the right use of money. It is a means of fulfilling the Divine Law of giving and receiving. When held in this thought, it brings only blessing. We find that the old habit of man of keeping all his financial affairs separate from Spirit is not wise. God should be recognized as the Source of All-Good, and the wisdom and understanding of Spirit should be applied in every department of life. Then we shall be truly successful, and spiritual prosperity will attend all our ways. It is surely God's will for his children to have plenty, and not to suffer lack. He is all — Health, Prosperity — every good in him we find.

\* \* \*

If some earthly, material prop dropped away it was an opportunity to give faith a chance to work. Faith is substance. You lost nothing when the outer failed you. The fact that you thought you did showed that your faith was in that outer something, instead of the limitless, unfailing Divine Substance. Should you not be glad for the revelation?

Now you are in the understanding that will make

your prosperity demonstrations successful. Only be true to your faith in Divine Substance as your supply, and you will never be disturbed over the fluctuations of the outer. There will be no fluctuations if your faith is established in the One Source of supply.

Do not think about results; that is, do not fasten your attention upon them, but keep your eye right on the One Substance. If you are not demonstrating at any time, look about in your consciousness, and ask the Spirit to give you discernment that you may see what you are trusting in that is failing you. Let go willingly, freely.

"Life is eternal, of course, but why eternal in this body?" This we quote from your letter, and in reply we would ask, Why *not* eternal is this body? Eternal life isn't worth much to us if it cannot be demonstrated, any more than the other blessings we desire are if they cannot be demonstrated.

"As a man thinketh in his heart, so is he." When we come into the understanding that every thought leaves its trace for good or ill, it is plain why men appear old and why they die. Their whole life tends that way. They expect it; they get it. But when they come to know that it is care, and worry, and anxiety, and hate, and anger, and lust that causes lines and wrinkles, and a dried skin, and all that usually makes up the appearance called old age, then they begin to see that they can think pure, righteous, care-free thoughts and make lines of beauty, and have fresh healthy flesh and bright eyes. That this has not been demonstrated yet to its fullest extent does not lessen the value of the truth of it. Carried to its ultimate it means immortal, incorruptible flesh.

\* \* \*

As to earthquake sufferers, their plight but illustrates the result of living in ignorance of the Law, and out of harmony with it. As we have often said, it takes something more than merely being "good," as the

world judges, to bring one into the peace and harmony and safety of Spirit. Nothing less than perfection is acceptable, and we have to measure up to it. This is not the perfection of the natural man, for he is not and never can be perfect. But we must understand, believe in and claim as our very own the Christ perfection. While we are coming into this, our faith is counted unto us for righteousness. As long as men violate the Divine Law they will reap the result, and they are doing it all about us every day, no more so than in the earthquake. It came so wholesale that attention was called to it more; that is the only difference. Men are dying every day as the result of their sins. "The wages of sin is death." That is why we are so diligently teaching this Christ way of release from sin and its consequences. We are sure that it will deliver, and we are sure that nothing else will.

\* \* \*

You feel that your life is different somehow from others, but we come in close touch with many people, and assure you that you have the same problem everyone has. Some of the details are, of course, different, but men and women everywhere are struggling to overcome the errors built into consciousness by their ignorant thinking, and by heredity. That is all that is the matter with the world — just ignorance of the truth of Being. Jesus said, "Ye shall know the truth, and the truth shall make you *free*." This is the only way to get free. It is the old mortal thought which deludes us with the belief that we can be made free and find easier conditions by dying or by some sort of external change.

This being true, it is plain that we should brace right up to our lessons, and learn them with patience and with thanksgiving that we are on the way out of our difficulties.

You have understanding of the causes of some of

your inharmonies, and should lay hold faithfully of affirmations of the Truth that your inheritance is from God, denying all fleshly inheritance. The inclosed booklet, "Directions for Beginners," will outline for you a definite course of treatment which will give you the mental discipline you need. Refuse to dwell in thought upon any of the old conditions. When they come up, say, "Get thee behind me, Satan," and positively declare the Truth.

"Be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what is that good and perfect and acceptable will of God." The treatment we have suggested, if followed faithfully will change your thoughts, renew your mind, and make your world new. The only way to get a new world is to make it. Say, "I will be a strong positive woman. I will have the overcoming Spirit of Jesus Christ. I cannot be deceived any longer by these old thoughts which have brought me trouble, and satisfied not. I will think the thoughts of God after him."

You are taking hold—take just a little firmer, stronger hold, not forgetting to let go of the things which are ready to pass away.

"Behold, I create new heavens (ideals) and a new earth (manifestation): and the former shall not be remembered nor come into mind." Isa. 65:17.

The body which is formed in regeneration absorbs the substance of the body of flesh, and makes out of it a new body in Divine order, or under the law of the Christ Mind. In this process, the physical body dies that the Christ body may live; but the ego, the I AM retains its consciousness throughout the process, and cooperates in this daily death which Paul referred to when he said, "I die daily."

This is quite different from a wholesale letting go of the body, and is the resurrection taught by Jesus Christ. The idea that people who die and are buried

are following Christ in the resurrection is an error. A right understanding of omnipresent Life, well established in the mind, is the beginning of the true resurrection ; while the orthodox idea of dying and going to heaven, or the spiritualistic passing on to higher realms of progress through shedding of the body, perpetuate errors that have to be corrected through reincarnation.

In spiritual understanding, we know that all the forces in the body are directed by thought, and that they work in a constructive or destructive way, according to the character of the thought. Medicine, massage, and all material means accomplish but incomplete, unsatisfactory, temporary results because they work only from the external, and do not touch the springs that control the forces. The springs can only be touched by thought. There must be a unity between the mind of man and the Divine Mind, that ideas and thoughts which work constructively unto eternal life may be quickened in the mind and organism of man.

The knowlege that you can never avoid learning the lessons of your life, but must bravely face them some time, will help you much in your overcoming; and then if you can realize that there is an overcomer's joy, you will know that all other joys are empty beside it.

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Lofty thoughts and noble emotions lift the soul out of its ruts and by-paths, and set it on the highways of life, uphold it on spirit wings, strong hearted and clear of vision to behold unflinching the glory of the Sun of Righteousness, and to gaze undazzled upon the supreme beauty till changed into the same image. The body will surely express the charms that enrich the soul.—*Wildie Thayer*.

# BIBLE LESSONS

BY  
CHARLES FILLMORE

(Text from the American Revised Edition.)

## LESSON 13. MARCH 28.

### TEMPERANCE LESSON — Prov. 23:29-35.

Print Acts 10:1-20.

29 Who hath woe? who hath sorrow? who hath contentions?  
Who hath complaining? who hath wounds without cause? Who  
hath redness of eyes?

30 They that tarry long at the wine; They that go to seek out  
mixed wine.

31 Look not thou upon the wine when it is red, when it giv-  
eth its colour in the cup, When it goeth down smoothly:

32 At the last it biteth like a serpent, And stingeth like an  
adder.

33 Thine eyes shall behold strange things, And thy heart  
shall utter perverse things.

34 Yea, thou shalt be as he that lieth down in the midst of  
the sea, Or as he that lieth upon the top of a mast.

35 They have stricken me, *shall thou say*, and I was not  
hurt; They have beaten me, and I felt it not: When shall I awake?  
I will seek it yet again.

GOLDEN TEXT — *At the last it biteth like a serpent  
and stingeth like an adder.* — Prov. 23:32.

The “woes” of intemperance are so evident that it is unnecessary to describe them. The important thing is to learn how to avoid intemperance, and how to heal those who have fallen under its delusions.

There are many kinds of intemperance; the one here meant is intemperance of appetite. The cause of this kind of intemperance is a perverted taste. The first question that presents itself is, What caused the taste to become perverted?

Appetite is the most material aspect of taste, which



is a quality of mind. By means of taste, man selects intuitively and groups the things that harmonize in the manifest world. Appetite is the fleshly incorporation of this higher sense, and is necessary to bodily growth. When under control of wisdom, taste is good and serves man well, but when cultivated in ignorance it makes slaves of the other faculties and finally destroys the body.

In Divine Order appetite is under direct control of mind and is lighted with the higher wisdom. Christian metaphysics proves that "Man doth not live by bread alone, but by every word proceeding out the mouth of God." The words of mind are really nourishing and they are necessary to the harmonious upbuilding of the body.

When the Spiritual Word, or Thoughts of Divine Mind, are ignored and man tries to live on material food alone the body is not nourished and it subconsciously cries out for its natural stimulant, this Living Word. Then man in his ignorance seeks a material stimulant and sets on fire the delicate tissues of his stomach and throat, and the burning flames up to his brain and blinds his reason; thus men put that in their bellies which steals away their brains.

The one sure remedy is a fulfillment of the natural law — a union with Divine Mind — and an appropriation of these words that feed the body and satisfy it.

Begin the healing with a study of Truth, at the foundation of which is the understanding that man lives in an omnipresent Life and Substance, which is drawn into his consciousness through his thought, then every thought that conveys an idea of this Omnipresence is soul-food. Say often to yourself or your patient, "Your soul seeks the Living Substance of the Divine Word and you are satisfied — you are satisfied in mind and body."

Those who have long been slaves to appetite are under mental condemnation, which should be denied,

and the forgiveness of Christ declared. "There is now therefore no condemnation to them that are in Christ Jesus."

In addition to the mind treatment, discrimination in food should be inculcated. Physiology teaches that the major part of the "juicy" roast or beefsteak is what is politely called "ura"—otherwise urine. This "ura" inflames the mucous lining of throat and stomach and an unnatural thirst is created. Mothers through flesh-eating are cultivating false appetites in their unborn babes. Vegetarians are never drunkards. Give your husbands, your sons and even your daughters a vegetarian diet and they will not easily be led into bibulous ways.

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#### LESSON I. APRIL 4.

PETER AND CORNELIUS — Acts 10:1-48,

Print Acts 10:1-20.

1 Now *there was* a certain man in Cæsarea, Cornelius by name, a centurion of the band called the Italian band.

2 A devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God alway.

3 He saw in a vision openly, as it were about the ninth hour of the day, an angel of God coming in unto him, and saying to him, Cornelius.

4 And he, fastening his eyes upon him, and being affrighted, said, What is it, Lord? And he said unto him, Thy prayers and thine alms are gone up for a memorial before God.

5 And now send men to Joppa, and fetch one Simon, who is surnamed Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea side.

7 And when the angel that spake unto him was departed, he called two of his house-hold servants, and a devout soldier of them that waited on him continually;

8 And having rehearsed all things unto them he sent them to Joppa.

9 Now on the morrow, as they were on their journey, and drew nigh unto the city, Peter went upon the housetop to pray, about the sixth hour:

10 And he became hungry, and desired to eat: but while they made ready, he fell into a trance:

11 And he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth:

12 Wherein were all manner of fourfooted beasts and creeping things of the earth and fowls of the heaven.

13 And there came a voice to him, Rise, Peter ; kill and eat.

14 But Peter said, Not so, Lord ; for I have never eaten anything that is common and unclean.

15 And a voice *came* unto him again the second time, What God hath cleansed, make not that thou common.

16 And this was done thrice: and straightway the vessel was received up into heaven.

17 Now while Peter was much perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon's house, stood before the gate.

18 And called and asked whether Simon, who was surnamed Peter, were lodging there.

19 And while Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee;

20 But arise, and get thee down, and go with them, nothing doubting : for I have sent them.

**GOLDEN TEXT** — *But in every nation he that feareth him, and worketh righteousness, is acceptable to him.*— Acts 10:35.

Dreams and visions have legitimate place in the communion of the human and the Divine. Through them man gets glimpses of the cause side of existence. If we were all with open face beholding the glory of the Lord, these partial glimpses of the inner would be superseded by continuous open vision and understanding of that which knows and seems supernatural.

Visions and dreams are as varied as personalities. Whatever the mind thinks most about will appear in the forms it frames. This proves that mind makes and moulds materiality, and reveals the all potential force. Thinking about God and things spiritual opens the mind to realms where these are, and a means of communication is established between man and God. But there are many thought-realms surrounding man, and in order to keep in touch with God he must hold for the highest, and keep up his connection with the Innermost by prayers and affirmations oft repeated. Visions and dreams without the understanding of Truth to interpret them are often a snare and delusion.

Neither Cornelius nor Peter were wise in interpretation, but both were obedient, and events explained the meaning of the mental pictures used by the Lord.

Language is a human invention and unsatisfactory, as it usually conceals ideas by wordy descriptions instead of revealing them in simple word-pictures. Ideas always express themselves in thought-forms and can be manifested in the corresponding Nature-pictures that all may understand. Water, earth, air, trees, birds, flowers are all the Words of God and when in visions and dreams he communicates with man these natural and universal symbols are used.

True leading and education can be had direct from the Lord by one who seeks the Spirit and is obedient to it. The early Christians had open vision, as plainly set forth in the New Testament. From the time of his conversion by the sudden appearing of the Lord at noon-day, to the end of his ministry, Paul was through these avenues in communication with the Lord. Jesus "stood by" him and talked to him, and when the ship seemed lost Paul comforted the sailors by telling them that there stood by him in the night the angel of God, "Whose I am, and whom I serve," and assured him that all would be saved. The modern orthodox Christian neither seeks nor knows this means of communication, consequently is ignorant of the immanent God. "Where there is no vision the people perish." — Prov. 29:18.

## LESSON 2. APRIL 11.

### PETER DELIVERED FROM PRISON — Acts 12:1-11.

1 Now about that time Herod the king put forth his hands to afflict certain of the church.

2 And he killed James the brother of John with the sword.

3 And when he saw that it pleased the Jews, he proceeded to seize Peter also. And *those* were the days of unleavened bread.

4 And when he had taken him, he put him in prison, and delivered him to four quaternions of soldiers to guard him; intending after the Passover to bring him forth to the people.

5 Peter therefore was kept in the prison: but prayer was made earnestly of the church unto God for him.

6 And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison.

7 And behold, an angel of the Lord stood by him, and a light

shined in the cell; and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out and followed; and he knew not that it was true which was done by the angel, but thought he saw a vision.

10 And when they were past the first and the second ward, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

**GOLDEN TEXT** — *The Angel of Jehovah encampeth round about them that fear him, and delivereth them.* — Psalms 34:7.

The release of Peter from prison by an angel comes under the head of the supernatural. The church classes it with the miracles. Sound reason would find a lawful cause for the incident and take away superstition on the one hand and skepticism on the other.

That God, and angels, and heaven exist, is accepted by all who believe the Scriptures, but there is wide diversity of thought about the locality and character of these things. Those who read the Bible after the letter, have constructed all kinds of imaginary conditions under which God and his angels live and the place of heaven. Their minds being fixed on things of sense they do not grasp the realm of ideas, and they are therefore totally ignorant of the true teaching of the Scripture. To understand the Bible one must know about the constitution of man. This is the key to all mysteries, the knowledge of one's self. "Man know thyself."

Man is spirit, soul, body. These exist altogether. God is the Principle of Being as mathematics is the principle of numbers. God is not in locality. Is the mathematical principle in some certain place and not elsewhere? "The Kingdom of God is within you."

God is in man's consciousness. It follows that all the powers that are attributed to God may become operative in man. Then we live right in the presence of God, and angels, and heaven. What seems the desert place is filled with angelic messengers, and, like Jacob, "We knew it not."

Man sets into action any of the three realms of his being, spirit, soul, and body, by concentrating his thought upon them. If he thinks only of the body, the physical senses encompass all of his existence. If mind and emotion are cultivated he adds soul to his consciousness. If he rises to the Absolute and comprehends Spirit, he rounds out the God-man.

Spirit is the source of soul and body, hence the ruling power. Its works are so swift, and so transcend the limitations of matter, that the natural man cannot comprehend them and he calls them "miracles." But all things are done under law. "Prayer was made earnestly of the church unto God for him," and Peter was delivered from prison by an angel. The earnest prayers of the devout believers in the power of the Supreme Spirit brought about the result. The history of Christianity is full of instances of so-called miracles through prayer. The hour-long prayer of Luther by what was supposed to be the death bed of his friend, Melanchthon, is a famous instance of importunate pleadings. It was Luther's firm belief that Melanchthon's years of continued life were the direct answer to his prayers.

Mighty things have been wrought in the past by those who had mere blind faith to guide them. Now to faith we add understanding of the Law, and our achievements will be a fulfillment of the promise of Jesus, "Ye shall do these things and greater." The prayer of Luther and its results are now being duplicated every day. As we go on in the exercise of the spiritual faculties they will grow stronger and be better understood, and we shall cease to talk about any-

thing as miraculous. All things are possible unto you if you only believe in your spiritual power.

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LESSON 3. APRIL 18.

THE CONVERSION OF SAUL -- Acts 9:1-30.

Print Acts 9:1-19.

1 But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest.

2 And asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem.

3 And as he journeyed, it came to pass he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven.

4 And he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And he *said*, I am Jesus whom thou persecutest:

6 But rise, and enter into the city, and it shall be told thee what thou must do.

7 And the men that journeyed with him stood speechless, hearing the voice, but beholding no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw nothing: and they led him by the hand and brought him into Damascus.

9 And he was three days without sight, and did neither eat nor drink.

10 Now there was a certain disciple at Damascus, named Ananias: and the Lord said unto him in a vision, Ananias. And he said, Behold *I am here*, Lord.

11 And the Lord *said* unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold he prayeth.

12 And he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight.

13 But Ananias answered, Lord I have heard from many of this man, how much evil he did to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call upon thy name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel.

16 For I will show him how many things he must suffer for my name's sake.

17 And Ananias departed, and entered into the house; and laying his hands on him, said, Brother Saul, the Lord, *even* Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit.

18 And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized.

19 And he took food and was strengthened.

**GOLDEN TEXT**—*And he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?*—Acts 9:4.

The conversion of Saul is an example of the opening of the Higher Self in a great flood of Spirit force that for a time totally drowned out both soul and body. This occurs in degree in every conversion, but its effect upon the senses is usually less intense. This flood of spiritual light is the descent into consciousness of the thoughts about spiritual things in the individual, which connects with the Christ Mind, or "place" prepared by Jesus. These have accumulated in superconsciousness, as electricity piles up its force in the higher realms of the earth, to be turned suddenly loose in the lightning's flash.

Saul had been an intense thinker, and worked along spiritual lines and his mind was highly charged with thoughts about God. However mistaken he may have been in his zeal does not effect the result. Law is law in thought dynamics, as everywhere else, and when the mind is set on spiritual things, that part of the man gets the result of the generative energy. Jesus centered his thought upon the spiritual realm until he drew both soul and body into it, and that is where he was when he called Saul's attention to the futility of fighting his school of thought, which is so at-one with the Absolute Truth that it cannot be defeated. And let us reiterate right here, that Jesus is still present in this higher realm of mind and is constantly pouring out his power upon all who are sincerely seeking Truth. Saul was sincere, and that sincerity was the open way to the Christ Mind.

Saul received the Pentecostal baptism the same as those disciples in the "upper room" in Jerusalem. It was so intense that he could not assimilate it and the Lord sent him a healer in Ananias, who laid hands on him and helped him to equalize the tremendous spiritual energy that had descended suddenly into soul and



body. This experience is quite common in this day, among Truth workers, and we often find it necessary to help one another get poise and mastery of the higher forces. The body is often slow in responding to the swift vibrations of light, and a dazed condition of mind follows a special spiritual baptism. One who has attained poise and mastery is most acceptable in such cases and helps to restore sight to blinded eyes.

Jesus is still in our midst pouring out his spirit on chosen vessels. It is not necessary to have the Light come in such a blinding flood as it did to Saul. His was an emergency case, and his experience was like his religious zeal, very forceful. Yours may come like the gentle dew of heaven falling on the earth beneath so softly that it is not observed, but the effect is felt and seen in a new state of mind and body.

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## NOTES FROM THE FIELD

JENNIE H. CROFT

Unity Society has enjoyed a rare treat in the visit of Mrs. Ruth B. Ridges, of Minneapolis, Minn. Mrs. Ridges is the leader of the Minneapolis Fellowship, a Center, which under her able management and teaching, is rapidly increasing in power as a factor in the spiritual uplift of the world, while it is being prospered in every way. Mrs. Ridges was returning from a trip into Texas and stopped over in Kansas City to call upon Unity Household. She was prevailed upon to remain with us over Sunday, February 7th, and address our congregation. While the weather was somewhat unpropitious, the Auditorium was well filled with a thoroughly appreciative audience which listened with unflagging interest to a most eloquent talk upon the subject of "The Living Word." As a forceful speaker, Mrs. Ridges cannot be excelled, and this, coupled with clear spiritual understanding, makes her teaching of great value in pointing the way to righteous living. Among other truths she said that we were taught to guard our thinking and speaking and that this was the right thing to do until we reached a certain place in our unfoldment; but, "When one has *always* to guard his thought and word, look out!" This she explained meant that we should attain such development that the right thought and word were the natural thought and word, and

came first to the lips, and that when we arrived at this goal there was no longer need of a guard, righteousness was fulfilled in us, the truth lived in us and our words were living words of power. Unity will always hold a hearty welcome for Mrs. Ruth B. Ridges, and we trust that she may bless us with her presence often.



The Higher Thought Center, 10 Cheniston Gardens, London, England, has now engaged a large hall in the Dore Gallery, 35 New Bond St., for the Sunday morning meetings, in addition to those given at the Center. The accommodations at the Lecture Rooms at the Center is often too small for the numbers who wish to attend, and this new move is made in full faith that it will be supported by those who receive benefit from the meetings, and ministrations.



The many friends of Mrs. Grace M. Brown will be pleased to know that she is now writing for the magazine *The Balance* published in Denver, Colo.



A new Unity Center and Branch Library has been established in Worcester, Mass., with Mrs. Lucretia M. Graton, president. The name given the organization is "The Handmaidens of Truth." Meetings are held at the homes of the members until the work enlarges sufficiently to rent a hall. We welcome this new child of the Light, and believe that the field is ripe for many other such Centers.



Our warmest congratulations and best wishes are extended to Mr. and Mrs. Charles Hallam Lawson of Seattle, Wash. Mrs. Lawson was Rev. Agnes R. McCarthy, pastor of the First Divine Science Church of Seattle, recently married to Mr. Lawson, an ardent disciple and teacher of Truth. They are at home to their friends at The Bristol, Apt. 1, 1626, 13th Ave., Seattle.



Beginning with the March number of the *New Thought* the editorial page will contain the names of Prof. S. A. Weltmer and his son, Ernest Weltmer, added to the staff of this popular magazine. The latter will conduct the Telepathy Experiment Department. Louise Radford Wells, the editor, is to be congratulated upon securing such splendid assistants in her excellent and progressive work. *Weltmer's Magazine* will be transplanted into the pages of *New Thought*.

For some time the city of Philadelphia has been without a settled, organized work along the Higher Thought lines, but we are pleased to learn that now there seems to be a wide-spread awakening, and efforts are being put forth looking toward a permanent Center with progressive activities in the teaching and spread of Truth. Mr. Rexford Jeffery, an able teacher and successful healer of New York City, and who is one of the speakers at the Center of Divine Ministry in that City, is the recognized leader in Philadelphia, speaking at the home of Mrs. Lucy L. Walton, 1340 Pine St., each Tuesday evening. This organization is permanent, and Mrs. Walton has associated with her some of the most capable women of the city. Unity literature may be procured at this Center. Mr. Jeffery also speaks for the Metaphysical Society of Germantown Tuesday afternoons. The studio of the "Noyes School of Expression and Dramatic Art" 1525 Chestnut St., has also opened its doors to the people for talks on Truth, Mr. Jeffery being one of the Speakers. Miss Martha Smith, a teacher of Physical Culture in the city is giving mental treatments with her other teaching, and Miss Emma C. Egner conducts a meeting for "Silence" in Miss Smith's office, in the Witherspoon Building. From all this we realize that Philadelphia has now begun real earnest work in establishing Centers for the teaching and practice of the full Gospel of Truth, and we know that success shall attend all of these forward movements.



Mrs. Helen Russell Harmon and Miss Mary Brewerton de Witt have left Catalina Island, and are now continuing their work of ministry to those desiring spiritual healing and teaching at Hotel Robins, Post St., near Jones, San Francisco, California. Free-will offerings received.



The following letter has been received from Champaign, Ill.:  
"I am one of the women who have had the pleasure of hearing the lectures of Prof. LeRoy Moore. I have been more than satisfied with them, and believe I express the feeling of the other women of the class. I consider it a great privilege to have met and heard Mr. Moore talk of Truth as he understands it. I believe he has brought us a blessing, and hope in some way or some measure we may extend the blessing to others. Believe me sincerely yours  
—MRS. G. C. WILLIS."

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"I have no fear. I know the Truth that makes me free."



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CHARLES FILLMORE, *Editor.*

MYRTLE FILLMORE, *Associate Editor.*

JENNIE H. CROFT, *Assistant Editor.*

LOWELL FILLMORE, *Business Manager.*

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Unity publications are on sale by or may be ordered at the following places among others:

**New York:** Brentano's, Fifth Avenue and 27th Street, New York City;

Roger Brothers, 429 Sixth Avenue, New York City.

**Boston:** The Metaphysical Club, 30 Huntington Avenue.

**Hartford, Conn.:** E. M. Sill, 89 Trumble Street.

**Washington, D. C.:** Woodward & Lothrop, 10th, 11th and F, N. W.

**Jacksonville, Fla.:** New Thought Reading Room, Woman's Club Building, East Duval Street.

**St. Paul, Minn.:** W. L. Beekman, 55 East 5th Street.

**Chicago:** Purdy Publishing Co., 80 Dearborn St.; A. C. McClurg & Co., 215 Wabash Ave.; The Progress Co., Rand-McNally Bldg.

**St. Louis:** H. H. Schroeder, 3537 Crittenden Street.

**Denver:** Colorado College of Divine Science, 730 Seventeenth Avenue.

**Los Angeles:** Home of Truth, 1327 Georgia Street; Metaphysical Library 611 Grant Building.

**San Jose:** Wm. Farwell, 275 North Third Street.

**San Francisco:** The Occult Book Store, 1710 Devisadero, near Sutton Street.

**London, England:** Power Book Co., 14 Kenilworth Ave., Wimbledon, S. W.; Higher Thought Center, 10 Cheniston Gardens, W.

## Publisher's Department

Mr. E. T. Smith, who has been the Superintendent of Unity's printing department for about two years, has severed his connection with this Center and accepted a fine position with one of the largest banking establishments of Cleveland, Ohio. He has assumed the charge of the printing plant of this bank, and we feel that the house is to be congratulated upon securing the services of a man so thoroughly capable of doing the best work in this line. Mr. Smith's good work has been appreciated, not only by the whole of UNITY's staff, but by all of our readers. Many complimentary letters have been received from subscribers to the magazine, congratulating us upon the style, the accuracy and the neatness of the publication. The standard of the department has been raised through his ability to recognize and seize opportunities for better things, generally and in detail. Unity Society feels that it has suffered a loss in Mr. Smith's departure, but as it is a gain for him, we put all our thought into thanksgiving that the Great Good has brought to him this material good. Mr. Smith and his estimable wife were honored members of our Society, and the whole of Unity Household gives them its blessing, declaring for them that the abundance of Peace Power and Prosperity shall abide with them wherever they are.

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To all subscribers who are changing place of residence, or contemplating doing so:—It is very necessary that we receive your change of address by the 10th of the month; otherwise your copy will go to the old address and you will lose it.

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Your last issue of the SIGNS THAT FOLLOW is an inspiration and blessing to me, and I glorify the Father. I read and re-read it, and am beginning to get spiritual understanding.— W. A.

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Please do not expect your UNITY before the 19th or 20th. The mailing day is the 15th and not the first of the month.

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If you are a subscriber to WEE WISDOM or THE SIGNS THAT FOLLOW, please mention this fact when giving change of address for UNITY.

## HOW TO HELP YOUR FRIENDS

UNITY readers are constantly asking how they can help their friends as they have been helped. One way is to get them started reading the literature that teaches Truth. Every number of UNITY is a guide to the simple, practical application of the doctrine that sets men free from the evils that beset them. Here is what a lady wrote to a friend who had sent her a UNITY subscription as a present:

I am answering your letter now in time for you to get it by Christmas day, because I want to send you a Christmas greeting of love, as much as two pages will hold, packed in between the lines and everywhere. How can I ever thank you enough for what you have done for me in sending me UNITY? Truly,

"Friendship! Mysterious cement of the soul,  
Sweet'ner of life and solder of society,  
I owe thee much."

You were interested in UNITY and "In Tune with the Infinite" before I was, but now there can never come a time when I shall not be interested. It has opened up a new world for me, and when mother comes to realize for herself all that it means, my joy will be complete; and I know that she will, because, "Love conquereth all things," and "Faith is the victory that overcomes the world." You will be surprised at this letter, but it is not possible for you to be more surprised than I am at the results of the New Thought. I have left off wearing glasses and I sew, read or use my eyes in any way I please both day and night and never have the slightest pain or discomfort. And I am well in every other way, and so full of life and energy that I feel sure I am going to do much better work, and much more of it, than ever before without fatigue. Even now I can work all day long and feel as fresh at night as I do in the morning, which sounds absolutely impossible, but it came true yesterday. So when I think that all this came to pass through UNITY, and that you sent it to me, it is no wonder that my heart simply overflows with love for you. This is, and going to be, the happiest Christmas I have ever spent, and I hope it will be for you too.—M. T.

\* \*  
\* \* \*

## A THANK OFFERING

DEAR READERS OF UNITY—It is so human to call for strength from the strong, and to forget that having received we should give of the increase, in kind, back to the givers, that I wish to suggest that when we sit in the silence we should say from our hearts:

*Omnipotent Strength, Wisdom and Love, refresh and abide with the spiritual workers in Kansas City of the Unity Circle. It is so.* This little prayer would help the helpers, and bring sweet peace to those who say it. Lovingly,—E. L. K.

"LITTLE SERMONS," by Edna L. Carter, is a 64 page booklet, containing fifteen short lessons on the practical application of Truth to the every-day affairs of life. It is especially helpful for beginners, and makes a good text-book for use in classes on Practical Christianity. Price 20 cents a copy or \$2.00 per dozen.

DIFFICULTIES MET, is a sixteen page booklet, containing questions and answers of interest concerning the spiritual life. The cause of intemperance, and the one true remedy; thoughts on forgiveness; hints as to love-offerings to the Lord; these are some of the subjects treated. It is a good little book to place in the hands of beginners. Price 5 cents; 25 cents a dozen.

ENDURING WORDS by Charles Fillmore. One of the very important lessons Practical Christianity teaches is the power in words. Enduring Words is an eight-page leaflet explaining clearly and forcibly the power of words to make conditions in body and affairs. Send for a number of these leaflets and give them to your friends. 5 cents each. 25 cents a dozen.

PRACTICAL CHRISTIANITY. An explanatory lesson given in a series of lessons on the "Science of Being and Christian Healing," by Charles Fillmore. This lesson explains the difference between Practical Christianity and Christian Science. We are so often asked to explain this difference that we are sure you can use this booklet to advantage among your friends who are inquiring for the Truth. Price, 5 cents each. 25 cents a dozen. Unity Tract Society, 913 Tracy Ave., Kansas City, Mo.

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**3 for 2.**—We are continuing the special club rate of three yearly subscriptions to UNITY for \$2.00. This rate will apply when the magazine is desired sent to one address for three years; one yearly subscription to each of three different addresses; or three copies to one address for one year. Address, Unity Tract Society 913 Tracy Avenue, Kansas City, Mo.

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Give the children an opportunity to learn the Truth. Many grown-ups would give a great deal if they had learned the Truth while their minds were childlike and receptive. "Wee Wisdom's Way" tells beautifully what the Truth did for the Day family, and what it will do for every family who will seek it and apply it. Every child can become master of its own health and keep strong and happy, as well as radiate sunshine in its home.

"Wee Wisdom's Way" contains 72 pages and seven illustrations. It makes a very pleasing present for children. Price 25 cents, postpaid. With WEE WISDOM magazine one year, 65 cents. Send all orders to Unity Tract Society, 913 Tracy Ave., Kansas City, Mo.

## WHAT IS PRACTICAL CHRISTIANITY?

This question is voiced by many. We have a pamphlet that answers it in detail. "By their fruits ye shall know them." Here are reports of the fruits of the work, taken from letters we are daily receiving. These few extracts could easily be expanded to fill all of *UNITY*, the letters of gratitude are so many. Our paper *THE SIGNS THAT FOLLOW*, contains hundreds of similar nature. A sample copy will be sent free:

I wish also to make my acknowledgments to the editors of the magazines published by the Unity Tract Society. It is really amazing how the questions that come up in my mind during the week are answered in the next number, and the beautiful and apt quotations are a peculiar delight, in that they are so apt.—H. Y. E.

I want to thank you for the blessed peace that has come to me from your sweet-voiced literature and your silent presence. I have felt it. I am a better woman. I can never make you fully know how grateful I am that I ever heard of the Society of Silent Unity. I realize as never before what Practical Christianity is. I can never thank you enough for the benefit I have derived from your teachings. Life is worth living now. I thank you. I thank you for showing me how the dear Lord is with me every moment, and not "a God afar off."—E. J. W.

I begin to feel much better, and greatly rejoice over the fact. As I look back over the past three years of my life and think how miserable I was, and how much better I feel now, it hardly seems possible that I am the same person. I am so thankful to the Good All Father and to you.—E. E. O.

I am gaining both spiritually and physically, realizing more and more each day that the Father and I are one, knowing my Omnipresent help is ever within the Temple of God waiting to come forth when I seek earnestly in Spirit and in Truth. I must manifest perfection in this entire body as I realize there can be nothing but perfection dwell in the Temple of the Living God.—Mrs. W. W. H.

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I sent for a trial subscription to *UNITY*, and while I have read a great deal of literature for fifteen years, along that line of thought, I never read anything that my whole being responded to like your sincere and beautiful words, and I hope to live up to its teachings to the best of my ability. My headaches have left me entirely.—L. B. M.



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## IS THE NEW THOUGHT PRACTICAL?

TINNIE WHEELER

This is not with the hope that I shall be able to say anything new on the subject, after the able books and articles from the pen of eminent writers who have reduced the matter to a science, but that I may make more emphatic by the power and authority lying back of words proceeding straight from a heart that *knows*, because it has proved the truth of what has already been said.

So many questions are asked, so many criticisms offered, and so many objections raised, that I am led to write this article as an answering reason for the faith which is in me, and, if through its heartfelt earnestness, it helps even one inquiring soul out of darkness into the blessed light of truth, its mission will have been fulfilled.

"New Thought may be termed the church of the human soul. It's form of service a soulful inspiration, its sanctuary the spiritual consciousness, its temple the unseen, its social companions ideals, and its communion, living contact with the Universal Spirit."

But is it practical? Something that can be applied with desired results to the commonplace affairs of every-day life? On the basis of New Thought is hinged the answer to our question. Let us then consider whether it has for its foundation the shifting sands of popular theory, or the solid rock of logical immutable, demonstrable truth. "Other foundation can no man lay than that which is laid, which is Jesus Christ."

I. Cor. 3:11. "Being built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph. 2:20. "The firm foundation of God standeth having this seal, the Lord knoweth them that are his." II. Tim. 2:19. This movement is new, then, only because of its resurrection after long years of burial under material beliefs and ideas, or as it becomes new to each soul in its unfoldment as it grasps for the first time the life-giving import. It dates back 1900 years to the time when Jesus, the perfect expression of the Father, came to earth incarnate, taking upon himself our human nature that he might show to the world how God could live with a man's chance, and how man by the consciousness of what, through sin, he had well-nigh lost sight of — his unity with God — might raise himself up to the divine level. "Is it not written, I said ye are God's? and the Scripture cannot be broken."

Were the teachings and works of the Master practical? Are they applicable to the perplexing problems daily confronting us, sickness, sorrow, food, raiment and money?

When John in prison sent messengers to ask if he were indeed the Messiah, his answer was, "Tell what ye do see and hear. The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, and the dead are raised up."

In the greatest and most scientific discourse ever delivered he said; "Be not anxious what ye shall eat, or what ye shall drink, or wherewithal shall ye be clothed." Let us follow the great Teacher as he works the works of him who sent him and see if he makes practical use of these words. We will begin with his activities as the Great Physician which formed no insignificant part of his ministry. We read that "all who had any sick with divers diseases brought them unto him and he healed them all." And again, "He healed all manner of diseases and all manner of



sickness"—lameness, blindness, deafness, fever, leprosy, paralysis, lunacy, epilepsy — *all manner of diseases* without distinction. He made no diagnosis, saying to this one, "Your trouble is wholly neurotic," or in the words of physicians failing to understand or reach the excruciating agony of the patient, "largely imaginary; you can therefore be cured just by thinking you are not sick." Or to another the hopeless words, "You are suffering from an organic trouble which is beyond the power of God, you had better consult a specialist." No, thank God for the record, he healed without discrimination *all* who had need of healing while he inculcated upon them that it was faith that did the work. "Thy faith hath made thee whole." "Have faith in God and *nothing* shall be impossible unto you." "Be not afraid, only believe."

Nor does he claim for himself special power as the Son of God. "I can of mine own self do nothing, the Father abiding in me doeth his works." More than this, he says that all who believe shall do the same works, and greater. "All things are possible to him that believeth." *All* things — not some things; but "*all* things are possible to him that believeth."

Believeth what? In the indwelling Spirit of Christ and that it is still an active force in the world in removing every undesirable condition. With Paul believe that "Christ liveth in me." In sickness eliminate from your heart the thought so long persisted in that God wills for you to suffer. Did Jesus ever by word or deed teach that God's children were serving him by carrying about a diseased body? No; he said, "I came down from heaven to do the will of him that sent me," and then showed by his works that healing of sickness was part of that will. And if then, now, for "He is the same yesterday, today and forever."

Why contend that the words spoken then have no significance today? They do, for he says, "My words shall not pass away." God is just as near his children

today as he ever was, and is waiting for us to seek him with the whole heart. "Prove me now," he says, "if I will not open the windows of heaven and pour you out a blessing." But the tendency is so strong to spiritualize these truths that the practical application is entirely overlooked. But I believe that the physical and the spiritual — the seen and the unseen — are so closely intermingled and so separately interwoven that the gospel is for the whole man.

For of the soule the bodie forme doth take,  
For soule is form and doth the bodie make.

If "God is the strength of my heart," spiritually, he is also the strength of my physical heart. He made it, his energy actuates and controls it, and if it is manifesting weakness, he can, and will, repair it. "I can do all things through Christ which strengtheneth me," refers not only to moral and spiritual achievements, but to overcoming physical weakness and building up a perfect body as a fitting temple for the living God. We are all ready to believe that the promise of Mark 16:16, "He that believeth and is baptized shall be saved," is meant for us of today, but how many are just as ready to accept the words of the verses following? And yet the conditions are precisely the same. "And these signs shall follow *them that believe*: in my name shall they cast out demons; . . . they shall lay their hands on the sick, and they shall recover." By "them that believe" is meant all, for all time who should come into the recognition of their Christ-power through the far-reaching influence of that little band of disciples sent out into the world to preach the gospel to every living creature. The teaching, notice, was to be practical, not merely theoretical. "Teaching them to *observe* all things whatsoever I commanded you." This should keep steadily in view the application of the gospel to daily living, for of what use is any knowledge unless put in practice. By changing

the emphasis we get another thought, "Teaching *them* to observe *all* things that I have commanded *you*." And his command was, "Heal the sick," as well as "Preach the gospel," showing that the former was to be perpetuated as well as the latter. Oh, how can we be blind to the fact that he meant his followers through all time? That little circle of believers has gradually widened, until today it includes *you, me*. Can you not see it? Will you not believe it and accept it?

Dear suffering friend, I have a message for *you*. Jesus Christ came into the world to save, not only from sin, but from sickness. Take your Bible and search out the many promises of healing, believing they are meant for you. Claim the health God has freely given you, and, "According to your faith it *shall* be unto you."

Sorrow, too, ever touched a sympathetic chord in the tender heart of the Saviour, awakening his compassion, and calling forth his power and willingness to heal the broken-hearted. The recorded instances of his restoring to desolate homes and empty arms the lost loved ones speak with touching eloquence of the ineffable tenderness of the heart of the Eternal as revealed through his Son. "He doth not willingly afflict, nor grieve the children of men." Yes, we know there are calamities, broken homes and crushing griefs which refuse interpretation to mortal comprehension, but we may rest assured that the origin of these overwhelming "evils" is earthly, not from a Father of love, but will, by him, be overruled to our more perfect unfoldment into his image.

Again, what was Jesus' attitude with reference to food and raiment? "Be not anxious," he says concerning these things. Why? How can we help giving way to anxiety when lack seems so apparent, and no visible means of obtaining that of which we stand in need? Listen! "Your heavenly Father knoweth that

ye have need of all these things." "Casting all your anxiety upon him because he careth for you." Oh, what an inexpressible sense of peace is born of the assurance that we are being cared for! And by him who holdeth the wealth of the world in his hands! Why do we worry ourselves to death over our miserable cares, when faith can cast them all upon God? But we are told to seek first the kingdom; to lead our minds away from material sources and fasten them upon the spiritual reality, the Absolute. Turn your gaze inward, for there is the kingdom and the throne of God, but take care that the true king be not deposed and false gods hold sway. Our faith must be steadfast, unwavering, able even to believe, as Jesus says, that we actually have what we have asked for before we see it in manifestation. This may seem almost too dizzy an elevation to be gained, but it is accessible and the man who stands on its height has conquered the world — is perfectly in tune with the Infinite.

We see this illustrated in the life of Jesus. Twice when the multitudes were fainting with hunger, he did not attend merely to their soul needs by preaching them a sermon, but he ministered to the physical by supplying, through his knowledge of spiritual laws, bread so abundantly that all were filled and fragments remaining.

Perhaps no better illustration of the practical value of faith can be cited than that of the remarkable achievement of George Muller, of Bristol, who has maintained orphanages for which millions have been raised and expended, and tens of thousands of children rescued from the slums and fitted to take places of trust in the world. And all this with no visible means of support, but daily, hourly trust in the Giver of all good. Many times utter lack seemed so inevitable that a man of less indomitable faith would have become discouraged, as when hundreds of hungry children were wanting breakfast and not a mouth-

ful of food to set before them. But he rested on God's promises, never doubting that they were sure, and a generous donation at just the right moment supplied all their wants.

Do we have this faith which takes right hold of invisible substance and brings it into actuality? Do we trust this Omnipresent Good in our business relations? Is faith in our God for Sundays only, or do we take him right into partnership in our every-day activities? "Why are you never troubled or worried?" asked one business man of another. "I trust my Father," was the reply, "and he does the managing." The man whose life is thus linked with God need never fear failure.

But how is it in financial straits? Can we expect him to meet our needs then? Again are we shown the attitude of the Father in the example of Jesus. When the funds were low in the common purse of his disciples, he was not indifferent to the fact, but relieved their embarrassment. Money was provided to pay their taxes, and twice when they had toiled all night in the occupation followed for a livelihood and taken nothing, he came to their relief and filled their nets. Is he not just as keenly alive to our necessities today? If not, then must be broken the truth of the Scriptures which plainly teach an immutable God. "I am the Lord, I change not." Mal. 3:6. But he is, he is. He walks at our side as our friend, our helper and our guide. Nay, more, he is within the heart prompting the love, faith and trust he desires.

If Jesus could bring fish to the nets of men disappointed with failure, he can bring customers to a man's door now. So, too, he can lead a man to employment.

But what of those who have not yet manifested their God-given health and strength, and so are unfitted for labor as a means of support?

Is he who so richly clothed the lilies and feeds the sparrows less mindful of the needs of his *children*?"

**He openeth his hand and satisfieth the desire of every living creature."**

The grasses are clothed, and the ravens are fed  
     From his store,  
 And you who are guarded and loved and led.  
     How much more  
 Will he clothe you and feed you and give you  
     His care?  
 What you need, all you need, if you  
     Ask it in prayer,  
 You can leave it with him  
     For you are his care.

Then do not hesitate to come to him in perfect confidence that he knows and cares about the dress that is needed, or that the old suit is getting shabby and the shoes worn. Too practical? Not a bit of it. We are dealing with God's relation to the common-place things of life. To too many of us God is a far-off vision. We need to see him in the midst of men — to feel with the poet that —

Closer is he than breathing,  
 And nearer than hands and feet.

Just here lies the solution to every problem. Take God into the most trivial things of life and let him "do the managing." Recognize him as the ever-ready and abundant supply and no "good thing will he withhold from you."

Faith in God is a power which applied, overcomes every discord, surmounts every obstacle, realizes every ideal. Faith is the key which unlocks God's great storehouse, and it is beyond the reach of none. We get out of life just what our faith puts into it and no more, so if we want an account with the bank of heaven we must make our deposits there resting assured that no check indorsed by faith will be refused or dishonored.

Dear reader, are you questioning whether "any good can come out of Nazareth?" I answer, "Come and see." Prove by personal acquaintance that God

is a loving Father, rather than a frowning Jehovah, and his voice is heard, not in the thunders of Sinai, but in the silent meditation and communion. Cease trying to support old theories, creeds and opinions, and come into the truth, for truth cannot be impractical except as we fail to apply it and use it to account in our lives.

All that ye need is near ye,  
God is complete supply ;  
Trust, have faith, then hear ye.  
Dare to assert the I.

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Assuredly man is awaking to the understanding of his greatness and his natural perfection in Body, Mind, and Spirit as the Child of God, and learning that by virtue of his union with the perfect Human Nature of the Son of God, his human nature has been redeemed unto perfection, and that the powers of perfect holiness and perfect health are his inheritance as a "Member of Christ, a child of God, an inheritor of the kingdom of heaven." It was the body of man that the Son of God took into himself in the incarnation. "The Word was made flesh," and yet in our blindness, we exempt the body from participation in the incarnation, and we suppose that salvation belongs only to the soul ! Does it not seem a wilful perversion of the truth ? All Christ's work upon earth as man for the redemption and restoration of man to his real Being in the image of God, began necessarily upon the body of man, for it was under the dominion of the body that man had fallen, and the *body* was to be restored to its original spiritual Being in God.

If we search back into historical truth, we find that it is a remnant of paganism which infected the Jewish church and is still existent in the Christian church, that the suffering of the body is pleasing to God ; that the sickness, disease and death of his children are pleasing in his sight.—*M. C. L. in The Healer.*

# THE INTELLIGENT DENIAL

IMELDA OCTAVIA SHANKLIN

There are two distinct actions of conscious mind, opposite in nature and similar in result. One of these is the action that grasps ; the other action is that which releases. Between these two points swing all mental operations.

Mind in its conscious state acts from impulse toward a certain object ; it does this by the accepting that takes hold of the object or by the refusing that lets go the object. Purpose and intensity characterize the action and contribute much to the structure of the mind. The purpose is the soul of the act, the intensity is the strength of the act. They unite to seize or they co-operate to relax.

To each proposition presented the positive mind says, Yes, or No. The yes accepts, the no rejects : The deliberative, judicial mind sometimes is brought to face a question on which it temporarily suspends judgment, and the yes or no is held in the background for a season. Soon or late one of them is pronounced, and the matter is incorporated into the mind structure, or it is refused a place as a part of the whole.

If the idea is accepted it begins at once to work toward expression, and in due course of generation and birth it appears in the outer realm of life. There it takes the form of a physical condition, or it sets up new boundaries in one or more phases of environment. This method of procedure is keenly illustrated in the spread of epidemics and in the consequences of religious revival sessions. If the mind says Yes to the epidemic, the body becomes a stage whereon is presented the many scenes that complete the illusion. If the mind launches its No at the offers of grace extended at the religious revival, there will be a hardening of the life until the decision is reversed, or until there enters the knowledge that man can neither



bestow nor withhold God's presence. The total state of man is the sum and effect of his ideas and beliefs.

If an idea is rejected by one it turns to another, seeking vindication. More than a score of years before the turbine engine was made and used an exact pattern came to the vision of a little boy. He asked his brothers to work out the pattern, but they, believing the thing to be chimerical, laughed the boy to discouragement. Ideas are the one creation; their opposites are illusions.

The grasp and release of the mind is, in metaphysical terms, affirmation and denial. The affirmation takes hold, the denial lets go. To every proposition submitted the mind responds in one of these actions. This is the basis of the law in physics that action and reaction are equal and in opposite directions. When mind accepts an idea it rejects its opposing belief. When mind rejects a belief it accepts its opposing idea. Action and reaction are in these movements shown to be equal and in opposite directions.

Because mind is the expressor of God I AM, it is in its native recognitions, conscious of God; this is an affirmative action. Translated through illusion, the recognition grasps illusion. Therefore the first office of the intelligent denial is to arouse the mind to a consciousness of the character of illusion. At the beginning of a systematic development the denial is of transcendent, even vital importance. When the mind is attached to illusion, the quick, incisive, specific denial jars the mind structure. This loosens and dislodges the false concepts it has incorporated. By a few mighty shocks of this kind the mind attains a clear understanding of its own nature and it knows illusion for what it is.

Denial is an acquired action of the mind, working in the conscious realm. Scientifically it deals only with effects. When the mind denies God I AM by affirming illusion it becomes more entangled in illusion

and less conscious of its own character. To turn the denial on illusion is the way to operate this faculty of conscious mind.

It is necessary that intelligence be exercised in the purpose and degree to which the denial is employed after the first burst of enthusiasm which sweepingly obliterates the world of illusion. When the denial is taken up with reservations, strong emphasis should be struck on the high God I AM affirmations. If this is not observed the denial of illusion is in effect an affirmation of illusion, for the belief is illusion ; that which the mind believes it affirms, let the word be what it will. When conscious mind has been trained to a degree in which it accepts God I AM, it is time to change the nature and form of the denial.

In the specific denial the name of the illusion is the prominent word in the statement. The statement has been used for the primary effect and the mind structure has yielded up its impermanent material. The gaps must be filled in with the permanent substance of God I AM. If this is not done they will be closed up with illusion of the nature named in the prominent word of the denial statement. The reason for this is plain. If the mind is denying the illusion named anger, the cardinal denial runs : There is no anger. The prominent word in the statement is " anger." After the mind structure has been shaken by denial to the loosening and surrender of belief in anger, there is nothing but anger to fill in the gaps if that is the word continuing in use. This is the exercise of which it has been said, " This people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me."

The object of mental discipline is to bring consciousness to a union with God I AM. This does not come by denial, for denial deals with illusion, blotting it out, that God I AM consciousness may appear.

Attaining this consciousness is a process of recognition, God I AM being that which is recognized.

Because recognition appropriates the thing recognized, it follows that the most effective denial is that of non-recognition. The commercially honest man does not listen to schemes of plunder; the alert mental student does not give ear to the voice of illusion. The gentleman does not recognize the knave; the metaphysician does not see illusion.

When individual mind knows itself as the builder or destroyer of peace it naturally employs more of the affirmative and less of the denial mode of action. The intelligent affirmation takes hold of desirable mental states rather than employing its powers to secure formed things. The law of generation guarantees the continuation and the increase of the idea affirmed. Ideas express, and the Psalmist was correct in saying that he had never seen the righteous forsaken nor his seed begging bread. The intelligent denial lets go of the undesirable belief, and with the belief goes its effect. Whatsoever man binds to himself he may free; whatsoever he releases he may grasp.

When illusion cries out that its cuts and bruises are indeed cuts and bruises and its pains are real pains it is one form of recognition to deny in the language of illusion's vocabulary. To do this is to meet illusion on its own territory, a land of pitfalls. If the mind has exercised the elementary denial and has become convinced of its God I AM nature, the intelligent denial is refusing to deny. When mind knows illusion to be illusion the specific denial is retrogression. It takes two to make a fight. The hurricane does no havoc while it circles through the sky; when it drops to earth it meets resistance and wreckage marks its track. Illusion expends itself upon itself when it is not encouraged by so much as a word. There is a simple way of saying No that dissolves every presentation. It is the calm

dismissal by which the king excuses his auditors. There is an incredulous No that refuses to listen. It is the attitude of the sane person who refuses to discuss the presence of night while the sun shines. The intelligent denial is the superior integrity that never doubts God I AM. It is the knowing that cannot be deceived.

Illusion is sufficiently denied when it is refused recognition. It is comprehensively dismissed when the attention is turned to God I AM. Life is a series of mental states. These states are within the choice of conscious mind. Recognizing this, Jesus prayed, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

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## HE GIVETH HIS BELOVED SLEEP

LOUISE NASH

When the day is over and the evening comes, how good it is to remember that night is especially the time for rest and the renewal of our life ; that God gives us this portion of our time to devote exclusively to love and peace that so we may be brought into more perfect harmony with ourselves. But in order to get the full benefit of our nights, we must drop completely all the cares of the day that has just passed, and then settle down in peace and quiet into the great omnipresence of divine Love, which is always ready to give us its blessing.

Before going to sleep it is very helpful to hold some statement of Truth in the mind until the soul is raised into the blessed consciousness of this divine Love. Then will the sleep that follows be sweet, indeed, and the awakening in the morning will be one of gladness and joy. For while we are sleeping in this spirit of peace we are actually being made over into new and better conditions of both soul and body.

As to what statement of Truth it is best to hold, let that be decided by the need of the hour. Whatever is most desired at the moment let that be the prayer and the ever-present Lord will answer while you are yet speaking. "For he openeth his hand and satisfieth the desire of every living creature." If you awake in the night, the same statement that put you to sleep so beautifully will again come into the mind and again will you receive its silent blessing.

Here are a few statements that might be used. Most of them are quoted from Prof. LeRoy Moore.

"I have found the city of peace, the New Jerusalem, within my own soul."

"God dwells with me when I am silent. How I love to be still in spirit."

"I love Thee, sweet Spirit of purity and peace. Let me rest in Thee."

"There is no condemnation in my heart. I love all and am loved in return."

"I let go all strain and tension, all fear and apprehension. I rest in the Lord."

"I dwell in the spirit of childhood — I love."

"I add blessing with my forgiveness that all may be blessed as I am."

"Sweet spirit of love I abide in Thee and Thou in me — One with Christ."

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It is of consequence that the notion of freedom be within us. It does make a difference. How many pass through life oppressed with the idea that we are slaves, dominated by environment and influences that are fixed, and are no different from the inanimate things about us. It makes a difference if we believe ourselves not slaves to circumstances, not with characters inevitably fixed, and can look into the possibilities of the future and draw strength from them. We may then be masters of life's field.—*George H. Palmer.*

# THE LIVING IDEA

HATTIE MC CORMICK

Well do thoughtful minds inquire, "What is Truth?" Many things are true, and the intelligence of men commends the belief and practice of all things true. Thus our Christian civilization has grown to be what it is. But while many things are true, yet one is Truth. Jesus said the knowing of Truth would make men free, and when speaking to God in prayer at one time he said, "Thy word is Truth." We have been taught that the Scriptures were the Word of God, were the Truth. Jesus did not say this. He said, "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me." John 5:39 R. V. "I am the Way, the Truth and the Life." We search the Scriptures for this testimony; and searching we find in the first chapter of John, "In the beginning was the Word and the Word was with God, and the Word was God." Ah, then, this is the Word referred to by Jesus, this is the Word that has power, not only to make the world, but to remake the world of mankind and make them free. "Thy Word, O God, is Truth." May we know this Word which is Truth? Yes, verily. In John 8:32 it is written, "Ye shall know the truth, and the truth shall make you free." Now, O Spirit of Truth, help us to grasp understandingly this Word of God.

Truth is its own interpreter,  
And He will make it plain.

Webster tells us that a word is the sign of an idea. An action or a piece of mechanism often expresses an idea, then this act, or work, becomes the word that reveals the idea. Thus we learn that the real word is the idea back of the expression, not the written or executed form. Now, "Thy Word is Truth," and the

testimony affirms, "The Word was in the beginning with God, the Word was God." God is Spirit, Intelligence, Mind. The word was the idea in Divine Mind, which moved the Spirit, God, to action. Thus all the six periods of creation show a Divine purpose and design. There was a Divine idea shaping it all and working itself into expression. Everything we see is the expression of an idea, is a word, and is true; but the material universe does not express the one moving purpose, the one beloved idea in the Divine Mind.

"And thus the heavens and the earth were finished and all the hosts of them." The three kingdoms of the earth were complete. 1st, the mineral with inorganic skill; 2d, the vegetable kingdom with organic life; 3rd, the animal with still higher sentient life, "And all was good." But Divine Mind had not yet revealed his moving purpose. His idea is yet in Divine Mind only. God knows who is to be the ruler of this new world. This divinely ordered new creation is to be his abode, so first a temple must be builded. As God's law for all created things is to bring forth after its kind, so the three established kingdoms yield their choicest bits for the construction of this abode. God himself fashioned it after his own idea, after his own likeness. All the Divine attributes of love and wisdom, volition and self-government were provided for, and man was fearfully and wonderfully made. But this created man is but the temple; the Divine guest is coming.

In the early dawn of creation, while the "morning stars sang together, and all the sons of God shouted for joy," God breathed his idea into life, and the truth of God became a living soul. Now rest, ye heavenly powers, God's idea is expressed; the Word of God has gone forth. All nature owns the rule of her new king. "Thy Word, O God, is very truth, is very good." The Divine Mind is at rest.

On history's pages we read how the sentient nature of the man usurped the throne of ideal mind ; how God's idea returned to the Father. God's idea is not expressed by his created man. The world of created things that once knew the blessed presence and power of Truth, becomes a confused mass of ideas of Truth and error. All down the ages, here and there, have been men and women who retained some traces of God's Truth, and courage to express it. Enoch, for instance, lived it so closely that he became free from bondage to error ; Noah also came near at one time to bringing all his powers into subjection to the Divine idea ; Abraham believed the Truth, and God loved him. Many testified to the power of the Divine idea.

In the fulness of time came Jesus, the express image of the Father, filled with the very truth of God, the Word of God made flesh. "And we beheld his glory as the only begotten of the Father, full of grace and truth." The first Adam was made a living soul ; the second Adam was made into a quickening Spirit. All the power of Divine Mind is vested in this Word, and to them that receive him, to them gives he power to become like him — the sons of God. He says many times, the works that I do are not mine, and the words (ideas) I express are not mine, but the Father in me he doeth the works, and his Word is Truth. Ye must know it or die. Ye may know it and be free from error. All power is in the Word (the idea). It is the very Christ of God, illuminating the mind of men, transforming the character, developing the intellect, till the whole man is renewed in the image of him that created him ; till every thought and deed is brought into subjection to the one Divine idea, and we become, indeed, the temple of the holy guest. It is thus that we "put on the Lord Jesus Christ;" it is thus that we overcome the world with all its evils. Nothing may usurp the power belonging to the Truth of God. Truth and righteousness go together. Peace



and harmony are the result. Truth is God's own Son. He that hath the Son hath life, for this life is in his Son.

One asks, "Is the Christ in your theory, then, only an idea?" I answer, The Christ of God is the Spirit of the Word, the Spirit of Jesus, the idea in Divine Mind that was made manifest in Jesus. Christ is the Living Idea of the Father, the very Son of God. Jesus had this sonship; in him was life that never died. He said, "I have power to lay it down, and I have power to take it again." On the cross he said, "Father, into thy hands I commend my Spirit." He gave it to God as a ransom for many. Today this Spirit, this life, this sonship, this Divine idea is sent of the Father into the minds of men, and "he that hath the Son of God hath life, and he that hath not the Son of God hath not life." Why? Because this is a Living Idea. A living idea may be expressed by its own inherent power, for as the Father *is* life, so hath he given to the Son to have life in himself, and he quickeneth whom he will. Who can estimate the power of a living idea? All living ideas may be expressed, but all are *not Truth*; all are not a glory to man. I was impressed with this thought when I visited a circus a short time ago. Men and women had given all their time and energy to the expression of an idea, and were able to do fearful and wonderful feats; but the feats when performed were nothing ennobling. Some transformed themselves into beasts and reptiles, and even the flying insect tribe. The only lesson to be learned from them was the power of an idea. But ye receive with meekness the engrafted Word, the Divine idea of God, which he so loved as to redeem by the sacrifice of the only man who ever perfectly expressed it. Oh, what a glory is possible to such a one! Can human mind conceive of or receive a greater working power?

You may have in mind an idea of some disease;

perhaps it came by a suggestion. Take care, it may live by the thought you give it, and if it lives it will express itself. Better replace that idea with one of loving service, or the beauty of wholeness, and, with the power of the Truth in you, be free from it. "If ye abide in me and my words (ideas) abide in you, ye shall ask what ye will and it shall be done unto you." This is what Jesus told the woman at the well should be the living water springing up into everlasting life.

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A man at the head of a large clerical force in New York is a reader of *UNITY*, and puts the teaching into practice in his own life and the lives of those in his office, so far as they willingly accept it. Here are some good affirmations one of the clerks wrote to his chief, while absent because of illness:

"Have carefully followed the prescribed treatment, going into the silence and meditating thrice daily.

"I am now boldly proclaiming that I am Oneness, therefore I am not conscious of separation in any manner, way or form.

"I am forgiveness, therefore not conscious of any pull or strain on the flesh-plane.

"I am Love, therefore conscious that I am a center to which comes, and from which there radiates peace, harmony, poise and power.

"I am spiritual Substance, therefore not conscious of any lack of vitality, energy or strength.

"I am Life, God-Life, Christ-Life. I am the Light — the perfection. I am bold, masterful, resourceful, confident, therefore proclaim that I will be at my desk Monday."

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Truth, once uttered, strikes a vast sounding-board, and echoes forever.—*David Swing*.

## TO ONE WHO IS SEARCHING

• Yes, my son, I am the same mother who taught you as a little child to kneel and pray to God, whom we looked to as a great Being, away off somewhere above us, who gave us things as we begged and entreated him for them. But now, through the light of Truth, I hope I can make clear to you that this that you are looking, and longing, and searching for so earnestly, is within yourself.

The very fact that you are not satisfied with yourself is proof that the Spirit is calling you onward and upward to the higher life. Everyone of us today who stands in even a small ray of the light of eternal Truth has passed through that same preparatory stage. This feeling of dissatisfaction is the Spirit of Life in you asking for recognition, and if we do not gain control of that Life-force within us; if we do not recognize it as the God-power that gives us all, even of his own substance, by being conscious of it as the Christ Spirit, which says, "Lo, I am with you alway," then will that same force urge us on and on until at last we are wrecked on the sea of adverse thought.

Every time you think of "I am," "I can" or "I will," you are thinking of the God-part of yourself. Did not God say, "I am that I am, shall be my memorial name unto all generations?" It is our family name whereby we are known as of God. And again he says, "Behold, I stand at the door and knock." He is ever ready and waiting for us to open the door of our consciousness and let him come in, for he will never enter as an unwelcome guest.

Do not tell me that you have no faith. To have no faith is to have no Father, to have no life, no God. Do you not know that the seed of faith is in you, and will grow, if you will to plant it in the garden of your mind, and watch and tend it as you would any seed that you really want to make grow. "As a man

thinketh in his heart so is he," is true in more respects than one. There are plenty of things happening every moment of the day to show that you have *some* faith in yourself. If you did not have faith that you could dress yourself and go to your work, you could not do it. Even to move one finger the least little bit, you must first have faith. Now get to work in earnest and know yourself as the Son of God. "It is the Father working in you, both to will and to do of his own good pleasure." To say you have faith, meaning it, and then to act as though you knew it were even so, before you can see or feel it growing, is to watch and tend that good seed. You will soon be surprised at the way it will grow. Do not be impatient. A very good way for you to do while you are tending this garden of your mind is to plant a flower garden about your home; a row of sweet peas, some violets, a beautiful rosebush or two, and say to yourself, "As they grow and beautify my home, so will this seed of faith grow and beautify my mind." Faith is the most beautiful as well as the most necessary plant that the mind can cultivate. It not only fills the mind with beautiful thoughts, but the thoughts reach out in every direction, and you will soon find them filling your whole life and world with their sweet and lasting fragrance.

As the light of eternal Truth is recognized by the mind of man, he sees himself as he *is* and was, even before the worlds were formed—one with God.—  
MRS. F. E. W.

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There is nothing new under the sun." Three thousand years ago in Athens Plato said, "This is the great error of our day in the treatment of the human body, that physicians separate the soul from the body."

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Dyspeptics are people who have no faith in their digestive apparatus.—*Elbert Hubbard.*



"Be still and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH.

**I**T is found when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us freewill offerings, as no charge is made for any service we render.

This Society has been in existence about nineteen years, and has over 16,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 p. m., your local time. The Spirit will adjust geographical differences.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady. Cloth, \$1.00; paper, 50 cents.

*UNITY* is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together we make a rate of \$1.35 for both. *THE SIGNS THAT FOLLOW* is the special messenger of this Society, and all members should read it. Subscription price, freewill offerings.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached day and night by letter, telegraph or telephone. Give name of patient and trouble, in telegram.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep this in mind, and do not send messages to the two departments in one letter. By complying with this request you will avoid delay in receiving answers to your letters, and will also lighten our work.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Address

SOCIETY OF SILENT UNITY,

Unity Building, 913 Tracy Ave.

KANSAS CITY, MISSOURI.

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## CLASS THOUGHT

APRIL 20TH TO MAY 20TH

[Held daily at 9 p. m.]

*In God I live, move and have my being.*



## PROSPERITY THOUGHT

[Held daily at 12 m.]

*They shall prosper that love Thee.*

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## EXTRACTS

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FROM LETTERS WRITTEN TO STUDENTS AND PATIENTS BY THE CORRESPONDENCE DEPARTMENT OF THE SOCIETY OF SILENT UNITY

*These extracts represent the general trend of the doctrine taught at this Center, and they will be helpful to all who are under instruction or treatment :*



Rejoice with me that Mrs. —, for whom I asked your co-operation in treatment is surely finding the light of Truth, and is improving in health and strength. Should you feel inclined to speak of this in your literature, please omit even her initials. Right here will say that some would more freely express their thoughts and condition to you, but that it might appear in *UNITY* or *THE SIGNS THAT FOLLOW*, and at present they shrink from publicity. Some day they will desire it published from the house-tops.—\*.\*

It is the duty of the spiritual teacher to instruct in all things that pertain to life and godliness. He should point out to his students every place of advantage, that spiritual progress may more easily be made.

One of the most helpful attitudes of mind is willingness to acknowledge God, to confess the manifestations of his presence and power which come daily to

one. It was written of old, "In all thy ways acknowledge him, and he shall direct thy paths." Prov. 3:6. Paul wrote to Philemon, "I thank my God, making mention of thee always in my prayers, that the communication of thy faith may become effectual by the *acknowledging of every good thing* which is in thee in Christ Jesus."

With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." If confession has so much to do with salvation, should we not be willing to confess the Lord and his blessings to us? Some in Jesus' day believed on him, but because of the Pharisees they did not confess him, lest they should be put out of the church, "For they loved the praise of men more than the praise of God." The spirit of gratitude should prompt us to acknowledge the saving power of God, and if the heart is truly grateful, no man-fearing spirit can seal the lips.

Jesus' word concerning confession is, "Whosoever shall confess me *before men*, him will I also confess before my Father which is in heaven. But whosoever shall deny me *before men*, him will I also deny before my Father which is in heaven." Matt. 10:32. This statement is enough to give us boldness and courage to confess *before men* the healing, prospering, saving power of Jesus Christ. Those who are so fearful lest their names be made known in connection with the Jesus Christ healing are like Nicodemus who came to Jesus by night. They don't want anybody to know about it, though they are quite willing to receive what he has to give. They are afraid of the comment and ridicule of others. They want to wait until it becomes popular to follow and confess Jesus Christ. Then they will be the loudest in their confessions. We do not think this man-fearing spirit should be encouraged. Some time it will have to be put away, and the sooner the better, for it cripples the spiritual growth. At the name of Jesus every knee shall bow,

and every tongue shall confess that Jesus is Lord to the glory of God. Why put off the day of confession? "Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when he cometh in the glory of the Father with the holy angels."—Mark 8:38.

\* \* \*

You are *consciously* following your highest light, but you must learn to deal also with the subconscious. Why good people have serious diseases and various kinds of trouble is not a mystery when we consider that they have not even known of the great subconscious realm of their being. In this realm are stored up the thoughts of past experience, and all this must be redeemed, even as the conscious mind must be redeemed. When the living Word of Truth is received into the consciousness it begins its quickening, redeeming work, and many things which have been hidden away in the subconscious come to light. These must be taken up and set in order.

\* \* \*

If you are looking to Mental Science alone for help you are certain to be disappointed, for, "There is no other name given under heaven amongst men whereby we must be saved" than the name Jesus Christ. His teaching is something deeper and farther reaching than mere Mental Science. It is not something that works things out for us in the personal, but is a power that transforms the whole man. Just in proportion as one yields willingly and obediently to the transforming process does he demonstrate the Truth. All that pertains to self must be put away as fast as it is revealed, and that which is of the Universal, the Christ, must take its place.

\* \* \*

The Spirit of wisdom and understanding is active in you, quickening you to the Truth you need, as is



evidenced by your awakening to the fact that all your functions must have life and vitality. You die to sin, to self, to sense, and are resurrected in Christ to newness of life; that is, your body is daily transformed through the renewing of your mind. In the matter of sex-sensation and carnality you are dead. Now speak the living word that will awaken to newness of life and activity the Life Center, raising it up so that it will function unto regeneration, instead of generation; unto the restoring and rebuilding of your own Body-Temple instead of unto giving bodies to children. Make statements like these: "I am the Resurrection and the Life. The Spirit of him that raised up Jesus now quickens my body. The almighty quickening Word of Christ-Life abides in me, and by it every organ and every function is vitalized, strengthened and renewed. It is the Spirit that quickeneth. I am a new creature in Jesus Christ."

\* \* \*

Make yourself perfectly willing to give up the place, because by holding to any set determination of the personal to remain, you might shut out from you a greater good which the Father may be working out for you. Leave the matter trustfully to the Spirit, being not anxious, but looking on and watching the proceedings with interest to see just what God is doing through it all for you. Rest in the assurance that his will is being done, and that if it is for your highest good to stay where you are nothing can move you.

\* \* \*

Jesus Christ had the consciousness of the Absolute. Through the quickening of the Spirit we are loosed from all limiting ideas, and are set free in the Christ consciousness or realization of the Absolute. The consciousness of the Lord Jesus Christ is of everywhere-present, always-present limitless Life, Strength, Power, Wisdom, Love and Substance. In the con-

sciousness of the everywhere-present Substance of Spirit there can be no thought of lack. It was from this consciousness that Jesus spoke when he said, "All that the Father hath is mine." It is in this consciousness that we realize that God is our mighty Resource, and have faith and trust in his unfailing bounty.

\* \* \*

"Some occult influence has seemed to be working against me," and, "The cool weather makes my head painful," are statements which give the key to the cause of your inharmony. You are ascribing power to something outside of yourself, and to the extent you do this you deny your Christ dominion and mastery. Ascribe all power to your indwelling Lord.

Say, "The all-powerful mind of Jesus Christ in me dissolves and dissipates every adverse thought. My environment is God. I am poised in the dominion and mastery of Spirit."

\* \* \*

Your letter shows that you do not have the idea of God as the Source of your supply, and that is the reason you do not demonstrate plenty. It is not what your rich relatives have that you want, but your own supply direct from God. The Spirit does not find expression in an envious mind.

\* \* \*

When Paul was taken by the Jews before Festus, he said, "I appeal unto Cæsar." This was a mistake on his part. If, instead of appealing to Cæsar, he had appealed unto his God, he would have been set free and escaped a long period of imprisonment.

This same mistake is often made by people. There comes a time in the life of each one when he must look to some source for freedom from undesirable conditions, and instead of looking to God, we too often appeal to Cæsar. In doing so we place ourselves in bondage to the things we appeal to, and thus instead

of finding freedom, bring ourselves into still greater bondage.

The way out is through the consciousness of your own Divinity, your Higher Self, the Christ within. You must become conscious that this Higher Self is not subject to any person, place or thing. As you come into this consciousness, you will be lifted above that which seems to hold you in bondage, and you can sing from the fulness of your soul, "I'm free, praise God, I'm free."

\* \* \*

Cultivate this attitude of mind until it becomes within you a state of consciousness:

I sow words of Wisdom, and reap knowledge and understanding.

I sow words of Life, and reap health and wholeness.

I sow words of Power, and reap strength and vitality.

I sow words of Truth, and reap freedom.

I sow words of Love, and reap fearlessness of Spirit.

I sow words of Courage and Confidence, and reap success and prosperity.

I sow words of Faith, and reap the substance of all good.

Sow this kind of seed in your garden, keep the growing plants watered with love and faith, and we assure you they will grow and bring forth abundantly.

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*The Word was first, says the revelation :*

*Justice is older than error or strife ;*

*The Word preceded the Incarnation*

*As symbol and type of law and life.*

*And always so are the mighty changes :*

*The Word must be sown in the heart like seed ;*

*Men's hands must tend it, their lives defend it,*

*Till it burst into flower as a deathless Deed.*

—John Boyle O'Reilly.

## QUESTIONS AND ANSWERS

In March UNITY on page 176 I read the following statement and did not fully understand it: "When you put this Divine Substance into all your words, you will find that they are indeed Spirit and life, and that they do accomplish that whereunto they are sent." Will you please explain?—\*.\*

There is a spiritual Substance of which matter is a reflection, or mortal picture. This real Substance is perceived by the mind and the true thoughts of the mind, instead of the senses. Jesus Christ had developed this capacity of mind, and he educated his disciples by giving them the bread and telling them that it represented his body Substance. The church has all along kept the symbol of this great truth in the sacrament of the Lord's Supper, but the people have not gotten hold of the fact that thoughts, which have within them ideas of Truth, develop the capacity of the mind to lay hold of this spiritual Substance. Believing in it, having faith in it, talking about it, and acting just as if it were a tangible reality makes it visible to the mind. This is putting Divine Substance to all your words.



What thought or deed would cause itching or bleeding piles, and what is the proper thought to hold to overcome them?—L. H. C.

A thought of cruelty and destruction toward obnoxious things would cause the condition you mention. The remedy is a reconciliation of all thoughts in the Infinite kindness and goodness. The article on "Mercy" in the March-April number of THE SIGNS THAT FOLLOW will aid you much in applying the true remedy.



If your idea of complete salvation is true, why did not the Apostles demonstrate it?—\*.\*

You will find, if you study the Scriptures, that the Apostles, the prophets, and all the wise men of old,

perceived more truth than they comprehended. Jesus came a light in the darkness, and the "darkness comprehended it not." Paul said that they saw through a glass darkly, but he understood that the light would shine more and more unto the perfect day. The time was to come when there would be a "chosen generation, a royal priesthood, an holy nation, a peculiar people." This generation is chosen to show forth the praises of him who called it out of darkness into this marvelous light, and is not chosen arbitrarily, but because it is prepared. The Truth which Jesus declared, had to work in the mind of the race, and quicken it and prepare it to receive the "salvation ready to be revealed in the last time." (I. Peter 1:15.) "Of which salvation the prophets have enquired and searched diligently." (I. Peter 1:10.) This generation has come, and the royal priesthood is in our midst. They are a peculiar people because they do not accept and follow the traditions of men, but the law of the Spirit. They are peculiar because they dare to hope for more and expect more than men of the past received.

It is not wise to limit ourselves in anyway to the accomplishments of past ages, past centuries, past decades or past years. All progress is passing beyond the demonstrations made in the past. We should study Truth as it is in the Absolute, and set our faith for its demonstration, regardless of the history of the past. Spiritual growth and attainment is a matter of individual responsibility. We should seek to be one who comprehends Truth rather than one who merely perceives it. If we are to do greater things than Jesus did, is it surprising that we shall do greater things than Peter and Paul?



Do birds and animals have spirits? How should they be treated for health?\*\*\*

We presume you mean the individualized Spirit. This is peculiar to man who is created in the image

and likeness of God. Animals, however, have the Universal life, and man in his dominion can reach and mold them with his word. The treatment should be the same as that used for the restoration of Divine Order in nature. We are commanded to preach the gospel to every living creature. The gospel is the message of freedom to the whole creation from the bonds of mortal thought. Nature is sick because man has transgressed the law, and reflected his erroneous thought upon it. . See perfection everywhere, and declare its redeeming power, and you will fulfill the Law.



In your treatments do you appeal to the conscious mind or the subconscious? \* \*

In spiritual treatments the Word is sent to the man for his quickening, and awakening to the Truth of Being. We recognize the true man and speak to him. The consciousness does not always readily respond because of ignorant, resisting thoughts, and the seed falls into the subconsciousness where it grows, and later its fruit is seen in the consciousness.

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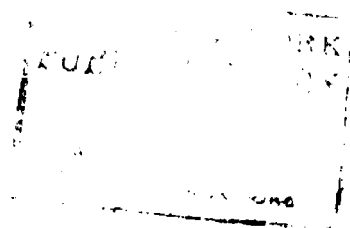
I had (at Florence) one memorable conversation with the distinguished American sculptor, Hiram Powers, in which he expressed his firm conviction that the great need of our country was more education of the heart. "Educate the hearts of the people," said he. "Give in your schools rewards to the good boys, not to the smart ones. God gives the intellect—the boy should not be rewarded for that. The great danger of our country is from its smart men. Educate the heart. Educate the heart. Let us have good men."

These were the words of that old man eloquent, with an eye like an eagle's, and a face full of sunshine.  
— From *Autobiographical Recollections*.



In God I live,  
I move and have  
my being.

From UNITY for April, 1909, Kansas City, Mo.





# BIBLE LESSONS

BY  
CHARLES FILLMORE

(Text from the American Revised Edition.)

## LESSON 4. APRIL 25.

### THE GOSPEL IN ANTIOCH — Acts 11:19-30; 12:25.

19 They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch, speaking the word to none save only to Jews.

20 But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number that believed turned unto the Lord.

22 And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch:

23 Who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, that with purpose of heart they would cleave unto the Lord:

24 For he was a good man, and full of the Holy Spirit and of faith: and much people was added unto the Lord.

25 And he went forth to Tarsus to seek for Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch.

27 Now in these days there came down prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all the world: which came to pass in the days of Claudius.

29 And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judæa:

30 Which also they did, sending it to the elders by the hand of Barnabas and Saul.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministration, taking with them John whose surname was Mark.

GOLDEN TEXT — *The disciples were called Christians first in Antioch.*—Acts 11:26.

"The blood of the martyrs is the seed of the church," said a modern sage. The early Christians illustrated this in a marked degree. They were by persecutions scattered to many lands and thereby the gospel was introduced more widely than it would have been had they been allowed to teach unmolested.

The metaphysical explanation of this is that resistance strengthens the thought substance and it gathers power through the force intended for its destruction. Right here is a hint in healing. To fight an evil tendency builds it up instead of tearing it down. So, to battle against the evils of humanity, society or governments, causes them to become stronger. The reformers think that their onslaughts are the direct cause of the purifications that result. A close analysis of the matter always reveals that the reform was the work of forces seeking to sustain and build up righteousness and justice. The uncovering of error is a step in its eradication, but it should always be remembered that it is not the one who condemns error that corrects it; that is done by the Good.

"The disciples were called Christians first in Antioch." This name was not chosen by the disciples for they called one another brethren, saints, believers, disciples, etc. The only New Testament use of the word by a follower of Jesus is in I. Peter 4:16, where it is used from the point of view of the persecutor and almost synonymous with "criminal." The name "Christian" was applied to the followers of Jesus in ridicule, as were "Methodist" and "Puritan," but it has been universally adopted and glorified by those who exemplify its originator.

The Christian sects will ere long become ashamed of the dogmas that separate them and all come together under the one grand name. John Wesley once dreamed that he saw a great throng entering hell, and he asked whether any Methodists were among them. "Yes," he was told, "A-plenty of them." "And Baptists?"

"Yes." "And Presbyterians?" "Yes." Then he found himself at the gate of heaven and earnestly asked the porter who were inside. "Methodists?" "Not one." "Presbyterians? Baptists?" "No, none of these." "Catholics?" "No." "Then who are inside?" he asked, "Only Christians," was the reply.

### LESSON 5. MAY 2.

PAUL'S FIRST MISSIONARY JOURNEY—CYPRUS.—Acts  
13:1-12.

1 Now there were at Antioch, in the church that was *there*, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul.

2 And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them.

3 Then, when they had fasted and prayed and laid their hands on them, they sent them away.

4 So they, being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as their attendant.

6 And when they had gone through the whole island unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus;

7 Who was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from the faith.

9 But Saul, who is also *called* Paul, filled with the Holy Spirit, fastened his eyes on him,

10 And said, O full of all guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

GOLDEN TEXT—*Go ye into all the world, and preach the gospel to the whole creation.*—Mark 16:15.

The establishment of the church of God is in its individual sense the establishment of a new state of consciousness in man. The first step is the under-

standing of God as Spirit and man's relation thereto as an organized entity. This is revealed by the Holy Ghost, which is an epitome of Divine Mind projected into human consciousness. This church of God is first a mental perception, which must go through certain processes before it is established in the whole consciousness. Antioch means *speedy as a chariot*. This implies a swift carrying capacity. There were five "prophets and teachers" there through whom the work was to be done. These refer to the five sense avenues with their wonderful capacities when rightly instructed from the standpoint of Spirit. The limitations of sight, hearing, feeling, etc., are not natural to these, but are the impositions of ignorance. The eye can be trained to see far beyond the range of the most powerful microscopes and telescopes; the ear may be attuned to hear sounds now silent to its slow vibrations. So with every one of the senses; they are spiritual, and unlimited in their capacity when the obscuration of ignorance is removed.

This work of establishing the new state of consciousness in man is first subjective; that is, it is a silent interior planting of ideas that do not at once make themselves manifest in the outer life. Saul means the *will*, and Barnabas, the *prophet's son*. Through the power of the will we plant in every part of the consciousness a spiritual potency, which has within it all the possibilities of its God-source. This Divine Seed is the word of Truth, which will spring up after many days. Seleucia means *shaken*, and Cyprus, *fairness*. It is a common experience of those who send the Spirit down into the body, to be shaken. Some are afraid that this disturbed condition is wrong. It is not the Spirit which shakes but simply the revelation by the Spirit of a shaky subconsciousness, which already existed, and of which you were but vaguely aware. Fear not, but clear away the clouds of doubt, and you will sail to the island of Cyprus, or fairness.

## LESSON 6. MAY 9.

## PAUL'S FIRST MISSIONARY JOURNEY—ANTIOCH IN PISIDIA—Acts 13:13-52.

Print Acts 13:13-16, 38-49.

13 Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia: and John departed from them and returned to Jerusalem.

14 But they, passing through from Perga, came to Antioch of Pisidia: and they went into the synagogue on the sabbath day, and sat down.

15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them saying, Brethren, if ye have any word of exhortation for the people, say on.

16 And Paul stood up, and beckoning with the hand said, Men of Israel, and ye that fear God hearken.

38 Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins:

39 And by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that come upon *you*, which is spoken in the prophets:

41 Behold, ye despisers, and wonder, and perish; For I work in your days, A work which ye shall in no wise believe, if one declare it unto you.

42 And as they went out, they besought that these words might be spoken to them the next sabbath.

43 Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas; who, speaking to them, urged them to continue in the grace of God.

44 And the next sabbath almost the whole city was gathered together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed.

46 And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, *saying*, I have set thee for a light of the Gentiles. That thou shouldest be for salvation unto the uttermost part of the earth.

48 And as the Gentiles heard this, they were glad, and glorified the word of God: and as many as were ordained to eternal life believed.

49 And the word of the Lord was spread abroad throughout all the region.

GOLDEN TEXT—*And the word of the Lord was spread abroad throughout all the region.*—Acts 13:49.

The Jews represent our hereditary religious beliefs, and the Gentiles our natural goodness which has not yet been spiritualized. Our first thought in taking

up the study of the Truth is that we must change all our religious views at any cost.

Some people agonize over the thought of having to give up cherished religious beliefs in which they have been brought up. Others put themselves to much unnecessary trouble in trying to understand dogmas promulgated by those who are seeking to establish another religious sect. They are told that they must let go of their orthodox religion and accept the revamped article whether they at first understand it or not. This idea causes much turmoil and unnecessary contentions. The first work of Paul and Barnabas seems to have been based upon this idea, that the Jews must be converted. They soon found that they had stirred up a hornet's nest, and left it alone.

Do not try to convert people to Truth by resorting to religious argument. Do not even try to change your own religious views through this means. The most tenacious thing in existence is a religious belief. It does not need to be based upon understanding to gain a hold upon the mind. Some bible, or some man's theory about the meaning of the Bible, will answer the purpose. If it has long been a resident of the mind it will contend for its supremacy in the face of reason and logic. Do not spend any time trying to convert your religious thoughts if they oppose the Truth. Ignore them all, and turn your attention to the Native Goodness, the Gentiles, in your nature. Here you will find converts that will gladly receive this "Word of God," and it will "spread throughout all that region."

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#### LESSON 7. MAY 16.

PAUL'S FIRST MISSIONARY JOURNEY—ICONIUM AND  
LYSTRA.—Acts 14:1-28.

Print Acts 14:8-22.

8 And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb, who never had walked.

9 The same heard Paul speaking: who fastening his eyes upon him, and seeing that he had faith to be made whole.

10 Said with a loud voice, Stand upright on thy feet. And he leaped up and walked.

11 And when the multitudes saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker.

13 And the priest of Jupiter whose temple was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes.

14 But when the apostles Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out

15 And saying, Sirs, why do ye these things? We also are men of like passions with you and bring you good tidings, that ye should turn from these vain things unto the living God, who made the heaven and the earth and the sea, and all that in them is:

16 Who in the generations gone by suffered all the nations to walk in their own ways.

17 And yet he left not himself without witness, in that he did good, and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness.

18 And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

19 But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul and dragged him out of the city, supposing that he was dead.

20 But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium and to Antioch.

22 Confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God.

**GOLDEN TEXT** — *For all the gods of the peoples are idols: But Jehovah made the heavens.* — Psalm 96:5.

We sometimes find within ourselves states of consciousness that have inherited from the nature side of parentage, the belief in inactivity. This is the man who is "impotent in his feet; a cripple from his mother's womb, who never had walked." The inactivity is described as in the "feet," which are typical of the understanding. The region in which the disciples are represented as preaching is the wild, uncultured Lycaonia, which means *wolf-land*. The people were nature worshippers, passionate and emotional. When Paul healed the lame man by fixing his eyes upon him

and telling him to stand up on his feet, the people at once cried out that the gods had come down to earth in the form of men — called Barnabas, Jupiter, and Paul, Mercury, and proceeded to prepare for the sacrifice of oxen in their honor.

In the subconscious regions of our own nature, we find these inert states holding in abeyance some natural function, which, when released by the word of Truth, set free waves of emotion which are not always wise nor stable. The emotions are not to be depended upon in their judgment. They pour out a flood of praise and adoration one moment, and a whirlwind of censure the next. They are moved by every passing thought until they are trained and established in Divine Understanding. These Lyaconians wanted to offer sacrifices to Paul and Barnabas as gods from heaven, but when the jealous Jews made charges against them they turned right about and stoned Paul to insensibility and threw his body out of the city.

The lesson is, watch your emotional nature. Do not esteem the great uplifts which come to you in moments of spiritual illumination as miraculous, or as of the gods. You are simply developing the inherent powers of your own being. Cultivate stability and poise of soul. Do not be whiffled about by every wind of doctrine, but quietly and dispassionately weigh in the balance of your own higher understanding every wave of thought that sweeps through your soul. Do not attribute the powers of your own spirit to some outside God-like source. "Why do ye these things? We also are men of like passions with you, and bring you good tidings, that you should turn from these vain things unto the living God."

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Of a deep and difficult problem we must, all things being equal, take the richer, sweeter side. It is always best to believe the best. — *David Swing*.



## GOOD THOUGHTS GATHERED FROM EVERYWHERE

The prophecy that every knee shall finally bow to Christ (Truth) is being fulfilled now as never before. Here is a letter extract from a man, right in the whirl of Wall Street to his brother:

Your last letter was a good tonic and I have read it over several times, and read parts of it to several friends, who appreciated its courageous uplifting tone. You are in the right atmosphere, and everything is in order for the denying and erasing of the past, and the building into your body-mind of health, strength, vitality, and the peace that we can feel but cannot explain to the intellectual one-sided man, but which the man of faith readily apprehends.

Concentration is the necessary thing, and with this in mind, I give you below a few ideas to think upon.

1st. God is the Central, unspeakably glorious, unformed unlimitedness, that easily, naturally inhabits all that is.

2nd. The Son of God being in its image and likeness, is naturally formless, having a relation similar to the drops of water in the ocean to the ocean itself.

3rd. The Son of Man is the conscious and subconscious thought in our minds and bodies as to the nature of our real selves. It is the Son of God, (if you and I think and act as if we are really perfect), the Son of Man opens up to the Son of God in every atom and fiber, and becomes one with the Perfection. This is the atonement (at-one-ment)

The law, never-ceasing, of sowing and reaping past unripe thoughts, may have filled the Son of Man with thoughts that vibrated the atoms in inharmonious action, and this would naturally carry this unnecessary dis-ease (lack of ease) into the outer affairs; hence, the necessity of wiping off the records false statements which calls for non-recognition of their reality, or power, to continue and our refusal to nourish and feed them with thoughts. Christ truly said, "Resist not evil, but overcome evil with good." What we think of grows. What we discontinue to think of necessarily is cut off from our sustenance.

Even as the good salesman sells through faith and constant talking of the good of his wares, so the one who would develop the activities of the Good in himself, should ponder on, believe in, think of, and *silently* speak the true words calmly, and coolly, into every atom and center of his body-mind, and this will tune up his body to become a perfect receiver and transmitter of the One

Mind in us, that eternally includes every good that we can possibly conceive of.

Finally, realize that patience is worthy of being wooed, and fully appreciated, and that what we do in the silence of our minds radiates to *all* who are receptive in the universe, so that arguments can be left out, and freedom given to all to arrive at the receptivity, which is the goal of all, where they will receive the Word gladly.

Love is the greatest solvent and should be the necessary accompaniment of every act.— D. W. P.



I had a very interesting conversation the other day with a man, and finding him ready for Truth, I asked him if he would like some of the Unity literature. He said he would, for the teaching seemed very beautiful as he had heard it from me. The conversation came about in this way: He is a florist, and came to the door soliciting work and trade. As he was leaving, he handed me his business card and said, "If you have any shrubbery, potted plants, or cut flowers, or funeral work, we would be pleased to serve you." I answered, "No doubt I will call on you for plants and cut flowers, but as for funerals, we do not believe in them, for we believe in Christ, consequently in eternal life." He started, and stared and finally gasped, "What do you mean?" I asked him if he ever heard or read of Christ attending a funeral or "burying," and did he ever hear of his saying, "Let the dead bury their dead." He said he had never understood what that meant. I then asked if he remembered that he said he must be about his Father's business, and if he didn't suppose it was his Father's business when he raised the dead, and cast out devils, and healed all manner of diseases I reminded him that he could not think, if he stopped to think, that Jesus would in any way thwart his Father's will or work against it. The man thought a moment, then he said, "That is a new thought to me, and a very beautiful one." I said, "No, it is not a new thought, but an old thought with the flash-light of Truth upon it. Jesus said that he was the light of the world, and when we view what he said and did with the Christ light upon it our minds become illumined, and if we will hold our minds persistently in this Christ light we will finally attain the Christ mind, or mind that is in Christ, for he is our elder brother, and blazed the way for us to follow after him into eternal life here and now." He said, "And you believe this?" I replied, "How can I help believing it when it is so plain. He that has ears to hear, let him hear." He then asked me, "How are you going to work to keep your body?" I said, "By building new cells, by *not* thinking — thinking Christ thoughts and keeping

his words. 'The Father and I are one.' If the Father and I are one, I must partake of his perfection, and have dominion by thinking dominion, power, ability to be like him who manifested himself through his Son—our brother, Christ; and not only thinking but *doing*, for as a man thinketh so he is, or becomes by the act of thinking himself into doing. Which takes constant watching and praying, or affirming and denying."—MRS. C. A. F.



There is one superstition of wide range and influence that is directed against one of the most beautiful objects in nature, the opal.

A man failed in business years ago and what do you think he did? Took his opal ring into the yard and smashed it to pieces with a hammer! He did that in the twentieth century! He ascribed his bankruptcy to that opal, and he intended neither to suffer such misfortune again nor to allow any other one to do so by inheriting or buying that ill-starred property.

There is a reason for the baneful repute of this gem, or at least as much of a reason as you ever find for a belief like this, because reason and superstition are hopelessly at odds.

Two or three centuries ago the stone was popular in Europe, and the jewelers of Italy were especially cunning in its setting. At the height of its popularity came the plague, which made havoc in Venice.

It was noticed by some observant persons in that city that when a victim was at the point of death, his opal, if he wore one, brightened, while after death it became dull. As this accession of brilliance implied a sort of malignant purpose as intelligence in the stone, it was charged with the death of its owner.

It never occurred to the scientists of that time to turn the incident around the other way, and see if the patient had anything to do with the opal. But that was the way of it. The heightened fever just before death caused the stone to become more brilliant, and the chill and damp afterwards dulled it.

The stone is affected by heat — that is, some specimens are — hence we have a fear that has affected a source of wealth and a measure of human happiness ; for does the woman live who ought not, in the nature of things to rejoice in the personal adornment of an opal?

One of the most amusing instances of a belief in wrong things is reported from New York, where a man took an opal to a jeweler and asked him to sell it, as he had nothing but bad luck since he owned it, his business ventures having failed, his children having suffered illness, and everything he touched going wrong generally.

The jeweler found the gem to be an imitation. Its falsity must have been obvious to everybody except the victim, because the opal is the one stone that has never been even passably imitated.



We have often commented on the utter indifference of the medical fraternity to the New Testament as a text-book on healing. Jesus is lovingly called by Christians the "Great Physician," but they do not consult him as authority in medical science. He was the greatest healer of the ills of humanity this world has ever known, and the New Testament contains more healing recipes than all the medical books that were ever written, but the doctors have not yet awaked to the fact. They are, however, beginning to study psychology, which will open to them the healing system of Jesus, and there is a widespread movement in this direction. Here is an example :

In a lecture on, "What is the Matter with Medicine and the Church?" Dr. William Fitch Cheney of the Cooper Medical college, before the student body of the Stanford university, said, "The soul and the body are so intimately combined that one suffers simultaneously with the other."

He discussed Christian Science and the Emmanuel movement at length, and concluded with the statement that doctors must in the future make use of the spiritual as well as material remedies.

Even lawyers are finding the Bible worthy of study by the student who would acquaint himself with the higher justice. The following is from the *New York Times*:

About one hundred Columbia students attended a Bible study conference of the Christian association Thursday. After the meeting every man present was assigned to one of the Bible classes now being formed at Columbia. A feature of the Bible classes is that the leader is in almost every case an undergraduate. The leaders number among their ranks some of Columbia's most popular men, including W. A. Kimbel, 1909, of the 'varsity basketball and track team, J. E. Gray, 1909, of the wrestling team, and F. H. Rindge, jr., one of Columbia's best gymnasts.

Prof. F. M. Burdick, in commending this sort of work for college men, had this to say, "No book with which I am acquainted contains more or better material for the student of corporation law than the Bible. It is greatly to be desired that some master of the Roman law should propose a commentary upon St. Paul's Epistles and the Book of Acts. Such a commentary would enable the reader to see the accepted doctrines in a new light with which Paul intended to flood them."

Last year there were 48,882 college and university students enrolled in the Young Men's Christian Association Bible classes.



The whole world is looking to America to bring forth the New Race. It is so potent that the conditions are here for the advent of a higher type of people than has yet been produced on the planet, that the philosophically-minded are prophesying it both here and abroad. The one thing that stands in the way, all admit, is ambition for material supremacy. This love for money and things of this world is the "Abomination of Destruction," referred to by Daniel and Jesus as sitting in the Holy Place. We are now appreciating the powers of mind and Spirit in the fulfillment of our aspirations, and right here let us beware! If the ideal is low, the soul will fall to earth. The selfishly rich are a menace to our civilization. Poets are prophets, and their discernment are worth our care-

ful consideration. Israel Zangwill in an interview in the *New York Times* said :

You have the most interesting country in the world. Its present situation and its future opportunities are absolutely fascinating. Never before was a territory so vast, a virgin territory, committed into the hands of the people, not of an aristocracy, but of the people — a democracy. You have a chance to do in America anything in the world that has ever been imagined or that remains to be imagined. You have a chance to amaze history and to dumfound the future itself.

What you need is a national aspiration. Do you think you have one? If you have, I cannot discern it. You are engaged with the idea of material grandeur. You think of riches. You pile up wealth, you increase possessions, you multiply luxury. It is not worth while. All true glory, and all continued, assured national existence, even, depends upon the existence of a spiritual ambition. No people can hold together, certainly no people can hold a great place in the world, unless it be by some ideal. 'Where there is no vision the people perish.'

"The vision will come to you. The ambition will possess you, I do not doubt. What it will be, I cannot guess — but something very splendid, I am sure, perhaps even now conceiving in the passion of events. If I allow myself to think of it at all, it comes to me that perhaps if you allow your zeal for material expansion to become more introspective; if you would cease to take pride in extending abroad the fame of your riches, and come to take pride in the fact that every man and woman and child at home not only knows of, but participates in, your wealth and comfort and good living, then you would have achieved an ideal worthy of your existence."

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## A MEDICAL LAZARUS

I hear clergymen often remark courteously, but disparagingly, that doubtless the Salvation Army, the Christian Scientists, Faith Curists, prophets of "New Thought," and of like instinctive world movements accomplish a vast amount of good. So they do. Their teachings are to be commended so far as they apply, honestly and faithfully, only legitimate, acceptable principles. The question is, why should these unorganized, relatively irresponsible, teachers be

needed, be so welcomed, when organized churches, educated pastors, exist to do the appointed work which these aliens claim and accomplish? Why do thousands whose consciousness has not, however, hitherto, been impressed by our ordained shepherds increasingly throng to these teachers, these metaphysical "healers?"

Plainly, they "offer the goods." They furnish the kind and quality of hope, of comfort, of "healing" which a large proportion of the community desire. They teach fundamental principles of right thinking and right living in a manner comprehensible and acceptable. They deliver the message which is wanted. They offer privileges, rewards, perfectibilities which vaguely shadow forth the primitive needs of humanity. They do more; they define and supply the yearnings of the human soul.

Remember, successful teaching must be adapted to the peculiarities of those taught. The mentality of most of us has in it more of emotion than of judgment; the exact, the critical faculties are rare.

If my friends of the clergy would exercise themselves more in the methods, the principles, shrewdly appropriated by these extra-mural cults and apply them in the manner found practically successful, they would hold their potential better. They could then not only heal bruised spirits, educate flabby consciousness, but they could go farther and repair many bodily ailments. We physicians are fully cognizant of the fact that at least nine-tenths of these bodily ailments are mere perturbations of the psyche. We have taught and emphasized this principle consistently, though not as constantly nor as forcibly as we should in everyday life. Both the clergy and clinicians often err in permitting over-scholasticism to lure them away from concrete homely problems which it is their duty to solve. We could solve these problems vastly better if we worked together to understand the factors, the

variants, the elemental human needs, and above all, if we gave our undivided attention to learning how we might best seize hold of the inchoate consciousness of those who look to us for aid. We should do much more ; we should omit no occasion to better our methods, we should not fail to learn what is wanted and supply it. This could be done, in part at least, by revising our principles of action ; by searching and formulating anew ; by adopting the better methods of our competitors. If we are qualified to maintain our influence, to be, and to remain, leaders, teachers, pastors, doctors, we must continue to advance, to keep ahead of these shrewd irregulars, who invade our territories so successfully. Their success is evidence of our shortcomings. The underlying facts are the same: the deducible truths are the same. It is simply a question of presenting truths in such a form and manner as shall control the facts. And finally, there is but one creed, with a thousand interpretations.—/ *Madison Taylor, M. D., in Monthly Cyclopedia of Practical Medicine.*

Spiritual strength consists of two things — power of will and power of self-restraint. It requires two things, therefore, for its existence — strong feelings and a strong command over them. Now it is here that we make a great mistake: we mistake strong feelings for strong character. A man who bears all before him — before whose frown domestics tremble, and whose bursts of fury make the children of the house quake — because he has his own will obeyed, and his own way in all things, we call him a strong man. The truth is, that is the weak man ; it is his passions that are strong ; he, mastered by them, is weak. You must measure the strength of a man by the power of the feelings which he subdues, not by the power of those which subdue him.—*Frederick W. Robertson.*



## NOTES FROM THE FIELD

JENNIE H. CROFT

In Los Angeles, Cal., The Metaphysicians' Sixth Annual May Festival will be held Saturday, May 1st. The meetings will be in Blanchard Hall, 232 S. Broadway, at 3 and 8 p. m. Elizabeth Towne will be the guest of honor, and the speakers will be Annie Rix Militz, Elizabeth Deuress, Henry Harrison Brown, Mae Guthrie Tongier, Dr. Norton, F. W. Hazeldine, Rev. Baker P. Lee, Rev. Reynold E. Blight, and others. A high class musical program will be one of the main features. We trust that UNITY readers resident or visiting in this section of California will avail themselves of this privilege of meeting so many Truth-seekers in the Higher Thought propaganda.



The Atlanta Psychological Society, organized and chartered under the laws of the state of Georgia, finds it necessary to provide larger and permanent quarters for its work. The Society operates the only Free School of Health in the South, and the need is for an auditorium for public meetings, library, reading and rest rooms. The president, Robert Bryan Harrison, 415 Austell Building, Atlanta, Ga., will gladly confer with all who may be interested in extending this good work.



The many friends of Rev. Helen Van Anderson will be interested in knowing that she is now Mrs. William Allen Gordon, and is living in Mountain View, California. We all unite in best wishes for her happiness and prosperity.



The readers of UNITY will be glad to learn the Divine Truth Center of Portland, Oregon, 383, 11th St., has started on its eleventh year under the faithful and tireless leaders, Rev. Thaddeus M. Minard and wife, Isidora Minard. Classes are taught in and out of the city. The Sunday services of the Center are held at 201 Alisby Building, at 11 a. m. with a constantly increasing attendance.



Rev. Henry Frank, the well known author and lecturer, who succeeded Rev. R. Heber Newton, D. D., as President of the National New Thought Alliance, Headquarters at 687 Boylston St. Boston, Mass., has thrown his energies and influence into the work of the organization for the purpose of actively advancing the cause which the National body represents. To this end it has been decided that Mr. Frank shall make a tour of the entire country during the next six months, holding meetings in the principal cities,

and elsewhere as the opportunity offers, with the view of affiliating all bodies of New Thought workers with the National body, that the propagation of the Gospel of Health, Happiness and Prosperity may be the more effectually carried on. Rev. Henry Frank is well known; he has for a quarter of a century been prominent among the Nation's liberal thinkers and reformers. He is an eminent orator, and his eloquence has moved thousands.



A new Center has been formed in Rogers, Ark. The organization was effected at the home of Mrs. Haag, but at present the Friday afternoon meetings are held at the home of Mrs. H. L. Stroud, and the evening meetings at the home of Mrs. J. T. Roberts.



Two new Branch Unity Libraries have been established during the last month; one at Cortland, N. Y., under the management of Mrs. Edmond D. Butler, at 17 Broadway. This is a New Thought Center also, holding meetings every Friday from 2 to 4 p. m. The other Library is at 6 Beacon St., Boston, Mass., managed by D. W. Gillette. Unity literature and our magazines may always be found at these Centers.



The annual convention of the Mental Science College Educational Association will be held in Bryn Mawr., Seattle, Wash., June 28, 29 and 30. The Association extends an invitation to all who are interested in the movement to be present with them at this time.



The memorable words of Paul, "I have fought the good fight, I have finished the course, I have kept the faith," may be said of Henry Wood, who ceased to live in his body Sunday evening, March 28th. A friend writes us that Mr. Wood told him that he was ashamed of his failure to demonstrate the Truth. We do not see why he should be. He went down in a second encounter with a race error that first attacked him over twenty years ago. Medicines did not heal him then, but the Truth did, and he acknowledged it, and has been a loyal student and prolific writer ever since. He made a good fight and kept the faith the very best he knew. Thousands bless him for the light he has shed on their way, and he has "laid up the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day." When that day shall be, we cannot tell, but we do know that the good a man does builds into his character the Christ Light, which never goes out. Mr. Wood's method of presenting Truth is free from the abstruse statements which confront the reader in many metaphysical books

In a clear and easily understood, and yet logical arrangement of facts and principles, he teaches the way of true living. He has left the impress of his pure thought upon the minds of a multitude of people during his long service of humanity, and the guidance and benefit of his teaching will bless numberless others in the days to come. He lifted high the standard of Truth, and was always foremost in the ranks which followed after it.



Prof. LeRoy Moore is again abroad in the field. He is now in Decatur, Ill., teaching a large class and meeting with success under the blessing of the Spirit. After this class is done he goes to Rogers, Ark., and arrangements are being completed for classes in several other cities and towns. We would recommend that all Centers needing a good teacher or lecturer should write us for further information concerning this work, and that they engage Prof. Moore to come to them and bless them with his presence and services.

## THE LORD'S PRAYER METAPHYSICALLY RENDERED

Our Father which art in heaven.

(Divine Mind in the peace and harmony omnipresent.)

Hallowed be Thy name.

(Thou art the One whole, perfect Being.)

Thy kingdom come, Thy will be done in earth as it is done in heaven.

(Let Thy dominion and power be manifest in body as in Spirit.)

Give us this day our daily bread.

(May the All-Sufficiency in all things be made manifest in us.)

Forgive us our trespasses as we forgive those who trespass against us.

(We are freed from the results of our shortcomings as we set others free.)

Lead us not into temptation, but deliver us from evil.

(Trusting Thy infinite goodness, we overcome the temptations of error and sense-consciousness.)

Thy kingdom is come.

(Thy will is accomplished.)

Thy power and glory forever established. Amen.

## BOOK REVIEWS

J. H. C.

**PEACE, POWER AND PLENTY.** By Orison Sweet Marden. Published by T. Y. Crowell & Co., New York. Cloth, 335 pages. Price, \$1.00, postage 10 cents.

Dr. Marden says that "Never before in the history of mankind has there been such an awakening to the great possibilities of right thinking as we are now witnessing in all civilized countries." This power of the thought force to mold conditions is the subject of this latest book of Dr. Marden's, and which is every bit as inspiring as "Every Man a King" by the same author. He presents in simple terms the principles of the new philosophy which promises to lift life out of commonness and discord, and make it worth while. Man need not be the victim of his environment, but can be the master of it if he practices the teaching in this book. "Peace, Power and Plenty" is a book to place in the hands of one who is discouraged and has lost confidence in himself. It will show him how he can revise his thought and build himself and his affairs into a most satisfactory condition. A strong, helpful book which will prove an encouragement and an inspiration to every reader to begin at once to think of himself as now being all that he desires to be, and to do this with the conviction that he can accomplish it.

**STEPS ALONG THE PATH.** By Katherine H Newcomb. Published by Lothrop, Lee & Shepard Co., Boston, Mass. Cloth, 287 pages, Price, \$1.40 net ; postpaid, \$1.50.

A book entirely of most helpful suggestions for the needs of the usual life of the ordinary man and woman of today. The reader is brought face to face with a larger conception of life through the knowledge of his own soul. He is taught that he makes an atmosphere which corresponds to his mental state, and which relates himself to all which is in harmony with that state. From a thoughtful and earnest mind the author presents in a rational form the high ideals which places the book among those of the better class of Higher Thought literature.

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Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested ; that is, some books are to be read only in parts ; others to be read, but not curiously ; and some few to be read wholly with diligence and attention. Reading maketh a full man, conference a ready man, and writing an exact man.—*Francis Bacon*,



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CHARLES FILLMORE, *Editor.*

MYRTLE FILLMORE, *Associate Editor.*

JENNIE H. CROFT, *Assistant Editor.*

LOWELL FILLMORE, *Business Manager.*

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One three-years' subscription to one name for \$2.00.

Three subscriptions to Canada one year, \$2.36; 3 subscriptions to foreign countries, \$2.75 (11 s.)

Kansas City, Mo., subscriptions \$1.25; 3 subscriptions \$2.75.  
All subscriptions payable in advance.

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WHEN WRITING FOR CHANGE OF ADDRESS, please be sure to give your name just as it appears on the *UNITY* wrapper, and also state the old address as well as new. By giving this matter your careful attention you will save us much unnecessary work, and delays will be avoided. Change of address should reach us by the 10th.

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Unity publications are on sale by or may be ordered at the following places among others:

*New York:* Brentano's, Fifth Avenue and 27th Street, New York City;

Roger Brothers, 429 Sixth Avenue, New York City.

*Boston:* The Metaphysical Club, 30 Huntington Avenue.

*Hartford, Conn.:* E. M. Sill, 89 Trumble Street.

*Washington, D. C.:* Woodward & Lothrop, 10th, 11th and F. N. W.

*Jacksonville, Fla.:* New Thought Reading Room, Woman's Club Building, East Duval Street.

*St. Paul, Minn.:* W. L. Beekman, 55 East 5th Street.

*Chicago:* Purdy Publishing Co., 80 Dearborn St.; A. C. McClurg & Co., 215 Wabash Ave.; The Progress Co., Rand-McNally Bldg.

*St. Louis:* H. H. Schroeder, 3537 Crittenden Street.

*Denver:* Colorado College of Divine Science, 730 Seventeenth Avenue.

*Los Angeles:* Home of Truth, 1327 Georgia Street; Metaphysical Library 611 Grant Building.

*San Jose:* Wm. Farwell, 275 North Third Street.

*San Francisco:* The Occult Book Store, 1710 Devisadero, near Sutton Street.

*London, England:* Power Book Co., 14 Kenilworth Ave., Wimbledon, S.

W ; Higher Thought Center, 10 Cheniston Gardens, W.

## Publisher's Department

### OUR TWENTIETH ANNIVERSARY

Just twenty years ago this month, April 1889, the publication which is now called **UNITY** was first issued. It was then called *Modern Thought*, the change to **UNITY** having been made at the completion of the first volume.

In reading over the editorials in those early numbers, we do not see that there has been any marked change in fundamental principles. Day by day we are becoming more firmly established in this doctrine of Jesus Christ, and it is constantly revealing to us greater privileges and powers for the human family. The work is steadily growing in every department and there is evidence on every side that the Spirit of the Lord is with us. What more could we ask?

\* \* \*

Ever since we began the publication of **UNITY** requests have come for lessons by correspondence, but we have not felt equal to the task. Now we are prepared to give to students in all parts of the world the same course of lessons that are given here. Read the announcement in another column.

\* \* \*

You can temporarily help a man in destitute circumstances by giving him money or provisions, but true and permanent help comes to him only when he learns to help himself. The problem is made much easier when he knows that his wants are supplied in proportion as he adjusts his thoughts and ideas to the Universal source of supply. You will help your friends who are in need, both materially and spiritually, by putting **Unity** literature in their hands. **UNITY** and "Lessons in Truth," by H. Emilie Cady, make a fine combination for a beginner.

\* \* \*

**UNITY** one year and **Lessons in Truth** by H. Emilie Cady, fine paper binding, \$1.35

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If you are a subscriber to **WEE WISDOM** or **THE SIGNS THAT FOLLOW**, please mention this fact when giving change of address for **UNITY**.

# UNITY SOCIETY "CORRESPONDENCE SCHOOL

In response to a wide-spread demand we have arranged to give lessons in Christian Healing and the true science of Christianity by correspondence.

The first course will be primary and will consist of twelve lessons. Each lesson is to be copied by the student. The object of this is to impress the truth on the mind more firmly than study alone will do.

The student will be expected to go over each lesson until he feels competent to answer certain questions on the points involved; such answers to be evidence of his understanding. These questions will be sent from this Center as soon as the student advises us of his readiness to answer them.

If the answers are not satisfactory, we will point out the errors and require further study. This system will be continued until all the points in the twelve lessons are understood and can be set forth by the student in his own language.

The time required to take the lessons cannot be stated. Some students may get the understanding in a few months, while others will take longer.

This teaching is not theology, nor is it founded on any written authority. It is the Science of Mind and when once understood reveals to the student the Truth lying back of all religions.

Those who complete the Primary Course can take the Advanced Course, if they wish to enter the ministry. This school is authorized by the state to issue diplomas to its graduates, giving them power to perform the duties of Christian ministers—diplomas are issued to both men and women.

This work is sustained by the freewill offerings of its students. We ask each student to sign an agreement to give as he is moved by the Spirit of Justice.

These lessons will give every student a training in the demonstration of prosperity, as well as health, and with each lesson he will manifest the teaching in health, harmony and understanding. Hence we shall not ask one to give according to his ability, because that may be limited, but according to the supply which the Law will open to all who are faithful to the teaching.

Address all communications for this department to

UNITY SOCIETY,

Unity Building, 913 Tracy Ave.

KANSAS CITY, MISSOURI.

Correspondence School.

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All telegrams for healing should be addressed to UNITY SOCIETY, 913 Tracy Ave., Kansas City, Mo.

## SPECIAL ANNOUNCEMENT

The following course of lessons will be given at Unity Auditorium, 913 Tracy Ave., Kansas City, Mo., by Mr. and Mrs. Charles Fillmore. The class will begin Monday evening May 3rd, 1909, at 8 p. m.

Dates and topics for the course are as follows:

Monday, May 3rd — "The True Character of God."  
 Wednesday, May 5th — "Christ, the Only Begotten of the Father."  
 Friday, May 7th — "Man, the Image and Likeness of God."  
 Monday, May 10th — "The Power of Thought."  
 Wednesday, May 12th — "The Effect of Affirmations and Denials."  
 Friday, May 14th — "The Power of the Spoken Word."  
 Monday, May 17th — "The Development of Spirituality."  
 Wednesday, May 19 — "Faith and its Manifestations."  
 Friday, May 21st — "The Right use of the Imagination."  
 Monday, May 24th — "The Twin Faculties, Will and Understanding."  
 Wednesday, May 26th — "Judgment a Faculty of Mind."  
 Friday, May 28th — "How Divine Love Fulfills the Law."

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## REGULAR MEETINGS

In addition to Special Classes the following meetings are held regularly in the Unity Auditorium:

## SUNDAY

Sunday School, 10 a. m.  
 Regular service, 11 a. m. Charles Fillmore.  
 Lesson in Health and Harmony, 3:30 p. m.  
 Lecture, 8 p. m. Sophia Van Marter.

## MONDAY

High Noon Silence, 12 to 12:15.  
 Lesson in Health and Harmony, 3:30 p. m. Myrtle Fillmore.  
 Healing Meeting 8 p. m.

## TUESDAY

High Noon Silence, 12 to 12:15.  
 Lesson in Health and Harmony, 3:30 p. m. Charles Fillmore.

## WEDNESDAY

High Noon Silence, 12 to 12:15.  
 Mid-Week Meeting, 2:30 p. m.

## THURSDAY

High Noon Silence, 12 to 12:15.  
 Lesson in Health and Harmony, 3:30 p. m. Sophia L. Van Marter.  
 Choir Practice, 8 p. m.

## FRIDAY

High Noon Silence, 12 to 12:15.  
 Lesson in Health and Harmony, 3:30 p. m. Marion Austin Drake.

## SATURDAY

High Noon Silence, 12 to 12:15.  
 Lesson in Health and Harmony. 3:30 p. m. Mrs. Ray and Mrs. Moore.

Freewill offerings received for all teaching and healing.



## A CENTURY SUBSCRIBER

DEAR UNITY:—Enclosed you will find my check for \$100 for 100 years subscription to UNITY. I have just finished reading the bound numbers from the year 1898. I expect to renew my subscription.—H. A. C., New York.

We acknowledged the above with unusual pleasure, it having the distinction of being the longest term subscription we have ever entered. A few have been entered as life subscribers, but none of them have had the courage to make it definitely a hundred years, with promise of renewal at end of term. We rejoice that there is one man who believes in eternal life here and now and is not afraid to back it with his money.

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In the Monday evening healing meeting of the Unity Society of Kansas City, March 29th, a lady testified that she had been raised from the dead by two members of that Society. She said that she was very ill and had left her body, and realized she was in another realm of consciousness, when she was called to again take possession of it, which she did, and was restored to the living. This occurred several years ago, and she said she had experienced unusually good health since that time.

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## SOUVENIR POSTAL CARDS

Make a donation to the Building fund by purchasing a set of Post Cards. One set consisting of eight photographic views of the interior and exterior of Unity Building and Unity Inn. Only 25 cents. Single cards 5 cents each. Address UNITY GUILD, Care, Unity Society, 913 Tracy Ave., Kansas City, Mo.

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I feel most thankful for the broader spiritual view. For years I have been an earnest Christian, but since I have known about UNITY I have come to an understanding I never had before. My ideals seem more attainable, things seem clearer, more reasonable, and I can see more hope of success. Seeing that everything is based on immutable law, and that things must come if we fulfill that law, has been of inestimable value to me. I'm sure now that God is Love, and does not need to be implored nor teased. I am much more cheery and hopeful, even than when I last wrote you.  
— A. I. K.

\* \* \*  
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Devoted to  
Practical Christianity,

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No. 5

## LIVING THE LIFE.

PAUL TYNER

One truth a man lives is worth a thousand he only utters,  
—*Epicharmus*.

**P**ERFORMANCE is better than promise. Action in the living present is required to fulfill promise in past action. Action *now* is earnest of what *future* action shall be. The ripe fruit is its own excuse for being. It is at the same time evidence of the character of the kind." Past and future are linked in the present moment. Yet, in a sense, the present is parent of both past and future. I AM THAT I AM, at every step of the way, because of the goal to which I press forward, the mark of my high calling. If I am alive and growing, I am no longer what I was yesterday. The past is dead and gone, which means that it is not. All of sweetness and beauty, all of truth and life that the past has held, is now transmuted into the living present; the child is not dead, but developed, in the man. "WHY SEEK YE THE LIVING AMONG THE DEAD?"

History is vital and of value only as it helps us *now* to realize and to use the present life of the race as a growth, holding, in fuller development of power and grace and beauty, all that was real and enduring in the past. So with persons, places, emotions, and experiences in the individual life. TODAY is master of both yesterday and tomorrow. "Sufficient unto the day is the evil thereof;" sufficient also is the good

thereof. "Before Abraham was I am." What you *are* is of more consequence than what you have been or what your ancestors were. That you are some day going to be ten times as great and as good as you are today, or ten times worse, entitles you to neither more or less consideration. In this matter we may well heed the advice of Omar, the tent-maker:

Ah, take the Cash, and let the Credit go!  
Nor heed the rumble of a distant drum.

The past is of no consequence ; the future is none of our business. If we would know life, enjoy life, live life fully, we must let the dead past bury its dead, we must take no thought for the morrow. If we are *now* loving the Lord, loving Love which is God, with all our hearts, how shall we find time for regret concerning the things of yesterday, for anxious care as to the morrow?

Are we living the life that is ours to live? Not fully unless we tingle and thrill, joyously responsive to whatever revelation of God the moment brings. And every moment brings *some* revelation, in sky and sea, in sun and stars, in mountain and plain, in leaf and flower, in wind and wave, in light and shade, in form and motion, in sound and fragrance, everywhere in the outer realms of nature and of art. We are not living wholly if we are insensible to the inspiration and uplift of the grand and heroic in human thought and action anywhere, making it our very own. We are not truly living if our hearts do not throb with tenderest and truest of loving and giving. We are not living continuously to the full if we do not turn at times from the infinite *outerness* to the infinite *Innerness*, finding in its peace and power, its wholeness and completeness, the harmony that makes of inner and outer, ONE.

"To live," says Victor Hugo, "is to have Justice, Truth, Reason welded to the heart: to know what

one is worth, what one can do and should do." And we may all realize this heroic conception if we live up to our opportunity.

To the same effect are Walt Whitman's words at the grave of Emerson: "One beyond the warriors of the world lies surely symbolled here. A just man, poised on himself, all-loving, all-inclosing, and sane and clear as the Sun. Nor does it seem so much Emerson himself we are to honor: it is conscience, simplicity, culture, humanity's attributes at their best, yet applicable if need be to average affairs and eligible to all."

To live is to *feel* and to *know* and to *do*. Man grows by what he feeds on, spiritually as well as materially. Yet not by feeding alone, for nutrition is impossible without exercise just as work is impossible without nutrition. "He that will not work, neither shall he eat." But unless a man eat, he can not keep on working. "Man grows with the growth of his ideals." Every experience and every emotion expands his capacity for larger experience and larger emotion. Poise, harmony, power, are born of antithesis, of action and reaction, of the polarization of opposites, the exertion of the will in overcoming obstacles, which is the price of all attainment. We need not let ourselves be targets for the "slings and arrows of outrageous fortune." We have only to take up the arms of Love against a sea of troubles, and by confronting, end them. The only power that difficulties or obstacles have to trouble us is the power we give them by recognition and acceptance. When we take our stand in the Infinite and put on the whole armor of God, there is none that can stand against us.

Happy is the man who, running the gamut of emotion and experience, retains his hold on himself; who senses his unconquerable soul and, in fearlessness and freedom, stands unmoved, the master of sensation and circumstance. "By living in the whole," Schiller

tells, "man becomes immortal." To live in the whole, one must comprehend the whole in its extremes and in all that lies between. By this I do not mean mere intellectual knowledge, but the broad and deep sympathy of spirit that accepts and embraces all in realization of kinship in the unity of all. We cannot know a person until we love that person. In love alone is there understanding. We cannot know anything that we do not love. Success in any art or calling is possible only when one puts his heart into his work.

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### COMPILATION FROM HENRY WOOD.

BY E. H.

---

1. I haven't a care nor an anxiety.
2. I lay down every seeming burden.
3. The Everlasting Arms are around me, and I fear nothing.
4. That mighty, healing, loving, Fatherly Life is nearer to me than I am to myself.
5. I am surrounded by Good, and live in a fountain of Eternal Strength.
6. The Divine Innermost is already perfect, waiting for me to bring it into the external, therefore,
7. In God's strength I affirm that my (mention the part seemingly diseased) is already strong and well.
8. I bolt the door of thought against every mental picture of imperfection and disease.
9. I deny the tyranny of the senses; I am obedient to Spirit.
10. Demand brings supply, and no power in the universe can hold it back, therefore,  
"All things whatsoever ye pray and ask for believe that ye have received them, and ye shall have them.

## TEMPLE TALKS.

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[Stenographic reports of talks in Unity Auditorium by Charles Fillmore.]

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### PRACTICAL HINTS

We live in a practical age — we want the fruits. Much that we formerly theorized or speculated about is now becoming actual truth ; we can consciously put it to practical, every-day use in the development of ourselves, of our bodies, etc.

Knowing that the body is the instrument of the indwelling ego, or man, we should learn how to mentalize it. If we feel it slipping away from us, we want to know how to readjust it, make it again strong and harmonious.

Realizing that we have a mind, we want to be master of it ; to know how to control our thoughts, for we know that thoughts are living things, and go forth for good or ill. We did not formerly realize that God, the Good, was ever here with us. We have usually thought that he was a far-away being. Our conception of God has expanded, he is *now* to us an actual, living, omnipresent force, power, substance and intelligence. Here in the mind of Being are all these rich ideas waiting for us to lay hold with our minds and combine or bring them forth into perfect expression. Knowing that God is Spirit, and man his image and likeness, we want to learn how to bring down, or draw from the Spirit, the source of all things, that which we need in the development of our souls and bodies.

In the study of physiology we learn a great deal about the body. We are told that the body is grown cell by cell ; but the force that animates, the source of its life, physiologists do not pretend to tell. Transcending the physical we discover a realm of consciousness called the subconsciousness, a storehouse in which is all the experience the ego has

gone through in present and past lives. We find wonderful powers stored within the subconsciousness, and we learn that we can gain hold of these powers, and bring them forth for our various needs. Many experiments are being made along this line. A certain school says that by impressing the subconscious of another we can get him to act out that impression, or suggestion. A new race of children are to be produced, we are told. When asleep, advantage can be taken of this every-day conscious mind, this mind with which we perceive or reason; when this is stilled, is not on the alert, suggestions can be given to the subconscious and it will subsequently carry them out. But we ask, "Is that the right thing to do? Is it right to cause another to behave in a manner not of his own making, or foreign to himself—just simply act the part of Mr. Jones or Mr. Smith—a mere automaton, as it were?" No, we must have the co-operation of our brother. We can ever stand ready as helper, can present to his mind our good, helpful ideas, but he must be the one to decide whether or not he will appropriate our proffered aid.

The subconscious is constantly taking suggestions or impressions from without. We are unconsciously affected by our surroundings. It acts as a sensitive plate, receiving and registering what is going on. Occasionally a very great impression is made, and we have the genius, but he is usually an unbalanced, or one-sided character. What he needs is to unify his forces. This leads us to the Spirit or to the Christ Mind. Christ said, whoever tries to get into the kingdom by any other avenue save me is a thief and a robber. The open door is this superconscious mind, and Christ is the way to, or through, this door. Said he, "I am the Way, the Truth, and the Life," also, "My sheep know my voice."

We hear of various systems of developing the body, the mind, etc. For physical development there

are those who resort to all sorts of gymnastics. For the mental, many are following the phsyic or occult lines. But in our training, or development, we must unify our forces. And how can this be done? By or with the mind. As the body is the physical instrument, or the soul's expression, so in turn is the mind the mental instrument, as it were, for the soul's, or I AM's, expressions. We realize that we are greater than our mind. Knowing how to use our mind, we can reach out and gain control of our forces. It will take a little effort, but the only true or correct method or way to bring about perfect and lasting results is through the I AM, or Divine Ego.

We have the material at hand, all is prepared in Divine Mind for man, but he alone must do the work in the building, or development, of his character and the instruments or bodies he is using. He must work out his own salvation, no one else can do it for him. Edison was once asked if a great deal of his success was not gained from inspiration. He replied, "About two per cent is inspiration and ninety-eight per cent is perspiration," showing that what he regarded as the main thing was individual effort. What we really accomplish for ourselves is best done through our own individual efforts.

Knowing, then, and always remembering that we are of divine origin and that God is Spirit, we come to fully understand that the *source* of all is Spirit. So we go, in mind, to the Source. We bring down, or draw from the Spirit, and through the Christ Mind, or consciousness, we take the I AM into any realm we desire. By affirming the Christ consciousness we shall ever dwell in the highest, and through Christ can bring about this perfect adjustment, or unify the spirit, soul and body. We must expand this everyday conscious mind. By its growth and development we can better impress, or add to, or educate the subconscious. We must use our powers or they will

ooze away. Say with the Christ, "All power is given unto me, in heaven and in earth" (in mind and in body), thus will we sooner or later become masters of ourselves, the forces of nature, the forces within and without.

---

### THE MYSTERY OF JUDAS

Of all characters in the Bible Judas is the least understood. He is the mysterious disciple. The reason of this is, we read from the letter and not the Spirit. It must be that those who wrote these Scriptures understood what they were doing. The Bible is not responsible for all the inconsistent interpretations which men have made of it.

Jesus Christ knew the character of every disciple because he knew his own Mind, he knew man, and they are the representation of what is in every man, waiting to be brought forth. If we read the Scriptures with this understanding, searching for the reality, all will at once clear up: we will see there is no inconsistency.

Bob Ingersoll asked, "Why did not God kill the devil?" So we ask, "Why did Jesus not do something to nullify the work of Judas?" Because he knew that a certain Law must have its perfect way in the regenerative process.

What is that Law? It is a Law of Mind. Everything is based upon mental action, and the more we understand that Law, the better we shall understand ourselves and the Scriptures, the symbolic history of man.

This Judas was not a bad man. It is said he had an adversary, but not until Jesus suggested it. You will remember he "gave him the sop"—considered a great favor to a friend—and immediately the devil entered into him. So Jesus himself, was responsible for that



act of the adversary, and there must somewhere have been good in it.

What was the good? Here we must revert to the action of the mind in bringing forth its inherent powers. Judas represents a certain power existing in every man, which may be called the life or generative ability. Judas is, in reality, the animal man. Man has his spiritual nature, his soul nature, and his animal nature — spirit, soul, body. Judas is the animal man, and as such is selfish. We are told that this disciple of Jesus Christ was a thief; he carried the money, and he always appropriated a portion for himself. That is true of the animal selfishness in us. The animal man thinks he has something separate from his fellows, but as we get up into the spiritual realm we know that it is not true. Yet Judas has a part to play in man's consciousness; you cannot fulfill the law of your being without the animal nature. The body has its different departments, just as necessary as the heating and lighting of a building, and all things connected with it which produce comfort. The Judas-consciousness we locate down in the basement. All the food we eat is taken by Judas, the animal man, and through his chemistry it is converted into free energy.

You say we are trying to get rid of our animality. No, we are trying to make out of this Judas-man a divine man; we are trying to make of every Judas a Judah. Judah is the one that has the gift of God. The negative pole is Judas, who in the unregenerate, believes in the reality of materiality.

We are every one of us betrayed by Judas; that is, your animal nature is betraying you every day, and it is through your food. When we take food into our stomachs, we really take that which is adverse to our highest mentality. It has to be converted into mind-substance and "lifted up," and not killed out.

Jesus knew that he could not convert his body into spirit substance without the life-fires burning in the

generative center, his Judas. He also knew that he must feed that life with material food that produced an adverse condition in his system, but there was no other way, so he gave him the "sop."

When the soldiers of the high priest came to take Jesus, Peter pulled his sword from the scabbard and cut off the right ear of one of the servants. Jesus healed him, and said to Peter, "Ye know not of what Spirit ye are." It is not through destruction, or the doing away with the so-called evil, but lifting it up, that we shall demonstrate. We sometimes think that because the animal man causes us sorrow and pain that we will kill him out, but we cannot do that. We must love and educate him into righteousness — into understanding. The animal man is just like the animal forces about us, and we can handle him in just the same way that we do them. If we use harsh means we get resistance in return, but love brings obedience.

About forty years ago, there was a famous horse in England, named Cruiser, a stallion, which had killed three grooms, and was the terror of the whole country. He was kept in a stall and fed through an aperture. No one dared go near him. A man named Rarey in Ohio heard of him, and went there to tame him. They told him he would be killed, but he said he wanted to be left alone with the horse for one day. The first thing Rarey did was to get his hand on the horse's nose. He gave him loving pats, and finally got his hand up to his ears, and then all over him. Next he put a surcingle on him, and then some bits, and reins, and, hitching them to his forefeet, he took him out. When the destructive thought came over the horse, Mr. Rarey would pull the reins, and the horse would come down on his knees. He finally conquered him, and he afterward became so gentle that the queen petted him. First LOVE and then MASTERY.

There is a horse, a vital force, in you, and you can master him in that way; first love him and then discipline him. Love is the fulfilling of the Law, when mastery, control and power go with it. Jesus Christ knew that, in the last day, he should lift up his Judas — should resurrect that man in him.

The body, from lack of understanding, runs away with us. We don't know the power of man to overcome. The destructive forces must be talked to; we must know how to resurrect ourselves at the last day. We must put ourselves into the rest of God. We must lead up to it through the action of Mind, of Will, and of all the forces that enter into man.

Strengthen the central forces within you through affirmations of I AM power. You will increase your power, and the great day of rest will finally dawn upon you. That is overcoming, and that rest in the consciousness of God does all.

Whatever your adversary is, put it into the hands of the One Mind, and having done all, *stand*. Many of us stand before we have done all. Have you done all that is given you to do? Have you fulfilled the Law? If so, you can rest and know that that Law will be carried out. There is a Law that comes to every one of us when we ally ourselves with it. That is the day of resurrection, of fulfillment — the day of LOVE, when Judas is redeemed.

I AM the resurrection and the life.

I AM master of my appetite, of my passions.

I do not give way to any thought of sense mastery on any plane of consciousness.

I AM THAT I AM.

---

The principle reason that mankind has evolved so slowly, and that society is yet on so low a plane is because the preachers have diverted our attention from this world to another.—*Elbert Hubbard*.

## PARAPHRASE — TWENTY-THIRD PSALM

ELIZABETH M. MITCHELL

*The Lord is my Shepherd, so faithful,  
He cares for his wandering sheep.*

*In night time or day  
He leadeth the way,  
And guards me awake or asleep.*

*I never shall want for blessing,  
For health, or strength or love.*

*For healing power,  
For strength each hour —  
Free gifts from God above.*

*In pastures green he leads me,  
By waters still I lie ;*

*He restoreth my soul  
As the swift hours roll;  
My Shepherd is ever nigh.*

*In the path of his righteousness always  
For his dear name's sake I go;*

*Led by his hand  
In a beautiful land;  
His way is the best, I know,*

*Yea, tho' I walk thro' the valley,  
With the shadows of death about,*

*No evil I'll fear  
For Thou art near;  
I have not the shadow of doubt.*

*Thy rod and Thy staff they comfort;  
A table is spread, and lo!*

*I am honored and fed,  
Thou anointest my head,  
In the presence of my foe.*

*My cup runneth over with blessings;  
Surely, goodness and mercy shall be*

*My portion for aye,  
For my shepherd is nigh,  
And loveth and leadeth me.*

*I will dwell in his house forever,  
In the house of the Lord, my stay;*

*For the shade of his wings  
Sweet peace ever brings,  
And he is the Truth and the Way!*

## THE EDITORS OF "THE NAUTILUS"

---

The Unity Society was agreeably surprised with a short visit April 21st., by Elizabeth and William Towne, of Holyoke, Mass., editors of *The Nautilus Magazine*. They were *enroute* to the Coast and stopped off here for a day—incidentally running down to Guthrie, Oklahoma, to attend a reception given for their benefit.

William does not orate, but Elizabeth fills in all that he lacks in that respect. She held our Mid-Week meeting in wrapt attention for over an hour and talked as fluently as she writes. Space forbids a full report of all she said—the following seemed especially worthy of transcription:

"I am very glad that the Universal Good has dropped me down here today. I am particularly glad to see you all, and to be in this Unity Home.

I noticed, last night, in glancing over a copy of *UNITY* that it had been published for twenty years, and that for nineteen years it has borne the name of *UNITY*. I first heard of the little magazine about sixteen or seventeen years ago, when it helped me to get hold of the New Thought. Some of you know that I used to be an Atheist, or at least an Agnostic, and one of the things from which I got help, outside the Bible, was *UNITY*—way back sixteen or seventeen years ago. But, though I desired to do so, it never entered my head that I should one day see the home of *UNITY*, and much less talk to its people. I came here first a few years ago, and was much pleased, but I am delighted now for you have done so much in this time.

I think all the good desires we have are as seeds that sprout and grow, and the expectant attitude of mind that takes things for granted helps them into manifestation. In my childhood there were many things that I longed for, but I thought of them as beautiful dreams rather than realities, and it was only

after I got hold of this New Thought Idea that I found these dreams and desires coming true.

One of the early dreams of my life was a longing, without a bit of hope for it, to be an editor, but I was married a month before I was fifteen years old, at sixteen my daughter was born, and if, three weeks before I took up the editorship of *Nautilus*, any one had told me I was to be an editor, I should have thought them crazy. I had but the commonest school education, had no means to start on, and my children took all my time.

Another one of my golden dreams was to go East. I was in the West, and at that time there were no railroads across the Continent, and it never seemed to me I could go any more than I could fly to the moon. But I went East a year-and-a-half after I became editor of *Nautilus*, and I stayed there, too.

So these desires that grew up within me have fruited, and the specific desire to see UNITY has fruited, too.

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It has seemed to me, as I go about and visit these different Centers, that each one has a sort of a keynote of its own.

The Metaphysical Club, of Boston, have a nice place in a large building. They have a lovely Library, Auditorium, and Class Rooms. It seems to me that their keynote is New Thought with a sort of intellectual culture. They are doing a magnificent work.

And I have been the guest of Miss Gray and Dr. Ricker in Washington. I spoke there to an audience that nearly bulged out the doors and windows. Miss Gray says they have that kind of audiences whenever they have a speaker from abroad, and always a good one every Sunday afternoon. Their work is something like this here at Unity, except the publishing. They have a splendid Library and working quarters.

Then I have been to see Dr. Julia Seaton Sears. She used to be in Boston, but went to New York and started a Center. They have a theater in which to hold meetings, and have branches in Brooklyn and other places. They don't teach exactly as Mr. and Mrs. Fillmore do — they have some frills about color, character reading etc. But it is only a few ideas on the side that differentiate us; when we find something good we all work together for it; the differences are like those of the Baptists, Methodists and Episcopalians. I think it was John Mason who said: "The material mind is occupied with differences, and the spiritual mind with correspondences." So I find that unity is preserved in all these Centers, and we are not so taken up with the differences as with the unities that underlie all interests.

And now I am brought to the place where is the greatest showing of them all, in a material way — East Aurora. Elbert Hubbard has a beautiful Center there, with something like three-hundred employed, and they represent Orthodox, Episcopal, Christian Science, New Thought and No Thought. These East Aurora people have the same spiritual urge that is pushing all of us, and they try to apply faith in the works of their hands, making beautiful things.

When I leave here I am going to a Center in Oklahoma; then to Los Angeles, where, they say, they have more New Thought cranks than anywhere.

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I understand that Lowell Fillmore is a good business manager, and his New Thought is expressing itself that way. To me this is as beautiful as other ways. The time was when we depreciated these things, but we only find a half life when we despise material things. I believe in bringing the Spirit out into all these beautiful business forms. Heaven is a state of mind that is manifesting in the material, and if you cut off this side of life, you will have only half, just as when

you cut off the spiritual side you have but half. We need to be poised between the two. We need to spread our heaven out, expressing something more beautiful than we have expressed ; if we keep it cooped up it will sour. If you have love, express it, and then you have heaven, not only within but without. Just keep it cooped up and see how quickly you will have hell. Hell is only the lack of the expression of heaven ; but if you have any hell at all, spit it out and get rid of it, and then have heaven. The trouble is, we have set up the habit of hell thoughts — the idea that your things are yours, and mine are mine. In this thought of separateness is where we get all our hell. We illustrate this with the star. The more we get out on the points, the more we have “ your rights and my rights,” but the more we get to the center, the more we are one, and this “ going into the silence ” means coming into the consciousness of the ONE LIFE.

\* \* \* \*

That “ God breathed into man the breath of Life,” is no mere figure of speech. We have to breathe God just as we breathe air. As you expand your breath, your thought expands, and we can not keep on taking God forever and ever, and never giving it out — we breathe that Oneness (One Spirit) and breathe it out again.

Take in a breath of fresh air and see what becomes of fear. Fear comes when you squeeze your muscles up and crowd them, but when you get out into the air and breathe you cannot be afraid or fear. You will find that by going out and taking a brisk walk around the block you can get rid of what it would take you hours to treat yourself out of. People say “ I don’t believe in material means ; I believe in the mental and spiritual.” You can’t do it ; you have to take your body along to do its part of the work. Go and shut yourself up in a bath room, close the windows, plug up the key hole, and then treat and see how long it will take



you to do the work. You must let the body do its share ; when it gets clogged, keeping up the breathing gives it a chance to throw off. God requires of us to breathe the breath of life, but when we begin to tighten our muscles with thoughts of fear, we are not taking in life. We must redeem the body, as well as soul and Spirit.

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Once I had what might be termed instantaneous healing. I was to sing at a concert on Saturday night, and on Friday morning I awoke with a cough and cold. I thought, "well this ends my singing." It was a great disappointment, and I concluded to sit down on the side of the bed and try to cure myself. The first thing I said was "pain is friendly, so I will make friends with it ; I can't see that it is my friend, I can't feel that it is my friend, but I will try hard to." Then I affirmed a lot of things, and when I was through I couldn't talk. I seemed as bad as ever. I thought "well, that's just what I expected." Then I felt that wouldn't do, so I denied the expectation, and said I am healed. I am whole now." This was sweeping day, so I went to work and swept for dear life. I was in a great hurry, since I had lost so much time treating myself, but I had forgot the cold, and at 11 o'clock was all right. I sang the next night, and was never in better voice.

The thing I want to impress upon you is the fact that, as soon as I made the affirmations, I went to work exercising my body, and I am sure without the breathing the sweeping produced, I would not have rid myself of the cold that day. If I had sat still sewing, afraid, and fussing all the time I wouldn't have got well, but in the exercise of the body I threw off what was clogging the system. I have proved this over and over, and I have also proved that the easiest way to get rid of the blues is to get out. Don't sit around and mope, but say, "this is the end ; scat!"

Go and scrub the floor, or sweep, that you may get the good air. Use both your body and soul, and don't despise the body. Remember you are Spirit, and your body is Spirit; there is no energy and no life anywhere except Spirit. Don't say, as some do, that the body doesn't exist; it does exist, and is Spirit, and is made up of the same thought-material that is in your mind, the same energy that wells up your solar plexus. The impulse comes down from God into you, and from you goes down into every tiny cell. So you see all is Spirit. All is God. Some one says "Man is God's idea." Then man's ideas are God's grandchildren.

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I like to have the feeling of just letting myself go, what the Methodists call "putting all on the altar." I want to let go of all the "I am afrails," and be a being for God to play through—not to work through, not to suffer through, but just a being for him to play through. The chief end of man is to be the glory of God, and to enjoy God forever, and when we live so God can't play in and through us, there is something wrong—we are clutching, or cramping, or holding back. Lie down on your bed and rest. Sometimes you need to let the breath into you. Lie in a hammock or go out for a walk. The first thing a sick person should do is to let God breathe into him; then he will say "Oh, isn't this air lovely, and how beautiful the trees are!" God bless you all."

EMILY SOPHIA CHANDLER, *Reporter*

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I therefore, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace.—*Ephesians* 4:3.

**WORDS BEFORE THE SILENCE**

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WILLIAM FARWELL

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“I appoint unto you a kingdom, even as my Father appointed unto me, that you may eat and drink at my table in my kingdom,” the Christ said to the disciples at the time of the Last Supper.

His table represents a state in which we are interiorly nourished. To eat and drink in this state is to be united with him in Spirit, and that union takes place in the heart and soul by influx ; the love and wisdom of God filling the heart and soul, and making man one with the Lord.

That “You may eat and drink with me at my table in the kingdom that I have appointed unto you,” means, that interiorly we are fed through him, being united with him in Spirit, so that by the illumination of our minds and the anointing of our heart, we are one with him in the love and wisdom, the substance and the form of God.

When we enter the silence we become conscious that this is so ; we feel the presence of the Lord. We know that we are one with him, because he has given us of the Spirit which unites us with him — the earnest of the Spirit the apostle calls it — which is the forerunner of eternal life. And this is blessedness, to feel that you are in the presence of the Lord and that he is by means of his Spirit, illuminating your mind and giving you to understand sacred things that are hidden from the world ; that you are being sustained and strengthened and transformed by the working of his Spirit in your heart, which makes over your love nature so that it is God-like and noble.

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O Lord my God, I cried unto thee, and thou hast healed me.—*Psalms 30:2.*



"Be still and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH.

IT is found when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us freewill offerings, as no charge is made for any service we render.

This Society has been in existence about nineteen years, and has over 16,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 p. m., your local time. The Spirit will adjust geographical differences.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady. Cloth, \$1.00; paper, 50 cents.

UNITY is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together we make a rate of \$1.35 for both. THE SIGNS THAT FOLLOW is the special messenger of this Society, and all members should read it. Subscription price, freewill offerings.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached day and night by letter, telegraph or telephone. Give name of patient and trouble, in telegram.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep this in mind, and do not send messages to the two departments in one letter. By complying with this request you will avoid delay in receiving answers to your letters, and will also lighten our work.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Address

SOCIETY OF SILENT UNITY,

Unity Building, 913 Tracy Ave.

KANSAS CITY, MISSOURI.

**CLASS THOUGHT**

HELD DAILY AT 9 P. M.

*Underneath are the Everlasting Arms.***PROSPERITY THOUGHT**

HELD DAILY AT 12 M.

*I am established in the consciousness of God  
my omnipresent abundant resource.*

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**EXTRACTS****From Letters Written to Students and Patients  
by the Society of Silent Unity.**

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*These extracts represent the general trend of the doctrine taught at this Center, and they will be helpful to all who are under instruction or treatment :*

Your soul's cry is for God. "Thy Maker is thy husband." "Male and female created he them." "In the image of God created he him." The Father-Mother God *within* must be known.

As you come to realize that within you are both the male and female there will be a union of these two, and you will be satisfied. The outer manifestation will take care of itself. One of the chief causes of unhappiness among married people is that their union is only in the external consciousness, and they have no concept of the inner Truth which the marriage represents. If they had this understanding they would be satisfied, and would not be seeking satisfaction in sensuality, but would rejoice in the purity of the Christ Mind. Divorces and much of the ill-health in the world will be done away with by the understanding of what true marriage is.

Since your soul is reaching out for the satisfaction of this perfect union, set your standards high. If you

desire only the best, only the best will come to you, and you will be spared the pain and disappointment which comes to those who think they can be satisfied in sense ways.

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If there is any doubt in your mind as to the will of God being health and prosperity in all things, train your thoughts to acknowledge the truth about Him by reading much from the accounts of Jesus' ministry. Notice that he never spoke of its being God's will that any should be sick. He always made it very plain that the Father seeks to pour out himself in blessings upon those who are willing to receive. Those are willing to receive who believe that the Father does not deny any good thing. Notice that he always said, "My Father and your Father," or, "Our Father." This makes us equally worthy with Jesus, equally heirs to the kingdom, here on earth, where Jesus demonstrated the kingdom. He said in plainest words, "The kingdom of heaven is within you." You know that no sorrow, no suffering, no lack are found in the kingdom of heaven.

When you see that God meant us all to be healthy and happy, you will not have much delay in making the first step in the demonstration of your good. This first step is a great joyous certainty that we may be filled with health; it is a certainty that *even now* the kingdom of heaven is within, and that the only thing to do in order to experience its freedom is to begin letting it act in us.

\* \* \* \*

You would demonstrate better along all lines if you had the understanding of the Omnipresence of God. One who knows him as the Source of supply knows that, since he is omnipresent, eternal and unchangeable, there will never come a time when lack can manifest. Life insurance, and all insurance is based upon the idea of lack or failure sometime, somewhere, a

thing which is not possible to come to one who establishes himself in the eternal God. Read the 6th chapter of Matthew, from the 19th verse to the end of the chapter. Do this daily and give yourself to prayer and meditation upon it. If you can take up any kind of insurance work in the face of this chapter, it is of course your privilege to do so, for free-will is your right. We do not advise in personal matters, any further than to teach the Truth. We leave each one free to apply it according to his own faith and desire.

\* \* \* \*

In all your seeking for Truth you have to discern between the spiritual man and the mortal thought. The cry of the mortal, personal self must be silenced that the spiritual self may manifest. We do have a right to expect results, but should see (and the spiritual does see) that we already have them. The mortal overlooks entirely the fact that we have already received, and demands the manifestation. This is what we had reference to when we called your attention to the way in which you were centering your attention on manifestation rather than the *faith* fulfillment of your desires. We knew that you already had the things you desired if you would believe it and claim it and give thanks for it, instead of allowing the mortal thought to clamor for the sign. This will become plain to you if it is not already.

\* \* \* \*

Let no appearance stagger you. When the wind whips your clothing into shapes that the shadows present as strange and unreal, you are not frightened, you are not deceived. You should not be afraid when to appearances the sense consciousness presents unpleasing shapes. Simply remember they are not true of yourself, that they do not picture the beauty and harmony that is in you. Do not consider them; do not do homage to them by so much as looking at them. Turn your eyes to the sun of righteousness shining

within and gladly acknowledge that your good and you cannot be separated. Circumstances will quickly conform. Another fact to be remembered is that circumstances have just the meaning for us that we put into them. Any circumstance is an opportunity on which to exercise the mastery of the Christ Mind.

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There is a faith that lifts the soul over all the demands of the law; this faith is really knowledge, the knowledge that God's perfection lives at the center of each, and, beyond the knowing, the exercise of that staunch loyalty that admits of nothing less than God's perfection in every detail of life. Until this stage is reached it is necessary for us to work at the atonement, bringing faith to the elimination of one after another of the adverse thoughts that root down in the subconscious. Line upon line, we erase the old impressions. Here a little and there a little, we institute the kingdom of God and his righteousness.

Every victory is a witness of the new consciousness working out in the visible. A delay is no cause for discouragement, and no reason for abandoning the work. God is patient, giving us all the time we require for the full overcoming. A quickening of the Christ consciousness along any line dispels the condition that was years in establishing itself. A complete identification with God produces the instant, abiding wholeness. The victory comes as we have made the way for it.

With many persons the first understanding of the Christ nature is merely preparatory to the real work of identification. It is John the Baptist crying in the wilderness of illusion, "Repent ye: for the kingdom of heaven is at hand." After this enters the Christ, bringing to remembrance all things whatsoever the Father hath implanted in the mind — life, righteousness, self-knowledge as the image and likeness of the One Holiness.



## GOOD THOUGHTS FROM EVERYWHERE.

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### THE ORIGIN OF EVIL

The Christian Science Lecture Bureau has some fine metaphysicians, among them Frank H. Leonard, of Brooklyn, N. Y. In a recent lecture he said :

“Our Bible tells us that death is the wages of sin. Do you believe it? The Bible does not say that in one case death is the wages of sin and that in another case death is the wages of goodness. It makes the unqualified statement that the wages of sin is death. Then if God created death, he must have created sin. You cannot escape this conclusion by saying that he only permits sin ; for to permit it he must know it, and how can he know it when the Scriptures tell us that God is of purer eyes than to behold evil and cannot look upon iniquity.

“If God is of purer eyes than to behold evil and cannot look upon iniquity, if he created death, and death is the wages of sin, then it logically follows that God created sin : and as everything he created is good, it further follows, logically, that sin is not evil, but is good, an argument that cannot for an instant be sustained ; and our hearts are filled with joy when we know, as Christian Science teaches us, that God neither sees nor knows sin.

“Life is creative and death destructive, so that God, the only and primal Creator, must be life and not death, and therefore death, measured by the standard of perfection which God is, is not real but is the suppositional absence of, or belief in the negation of life. Then where shall we look for the origin of the belief in sin and death except in the mortal consciousness? The mortal consciousness is to be put off with the old man and his deeds ; as it is put off and is superseded by immortal consciousness, man shall cease to know sin and death and manifest eter-

nal life, being perfect even as his 'Father which is in heaven is perfect.'

"The question naturally presents itself at this point, 'Where did mortal consciousness come from?' My answer is that I don't know where it came from, but I do know it didn't come from God, because it manifests discord. Is there anyone in the audience who knows where the belief that the world is a flat surface originated? Is anyone still sticking to the belief that it is a flat surface, just because they don't know the name and address of the man who started that foolish belief? Of course not! It has been proven to be a sphere, and Jesus, the Christ proved to the world, by his words and works, that sin, disease and death are no part of God's creation, and that his children do not live, nor move, nor have their being therein.

"The universal belief about death is that it is either the gateway to heaven or the entrance down below. This belief should lead us logically to destroy the innocent infant in order to insure its gaining the kingdom, and the action of the natives in India in casting their babes into the river Ganges, was based on sound logic and good reason; but the belief that death is ever a friend is fallacious.

"Death is an enemy. Christ proved its unreality, and overcame it in accordance with the law of God, thus indicating ultimate freedom from death for all mankind. Do you think this a statement impossible of acceptance? It is not an original one by any means, and is simply a reiteration of what Paul said. Paul didn't say you can go on overcoming all things until it comes to death, and that you are a helpless victim when that presents itself. He said the last enemy to be destroyed is death, and in his letter to Timothy he wrote, 'Christ Jesus hath abolished death and brought life and immortality to light.' Do you believe Paul knew what he was writing? Do you

believe the statements to be true? We, as Christian Scientists, accept them without modification or qualification, because they are so absolutely in accord with what our Master did and said. No! Christian Scientists have not yet reached the point where they have overcome the universal belief in death, nor have they yet reached the point where they heal every case brought to them, but like the prodigal son of Bible story, we have started on our journey back to our Father's home; we are tired of living in a country far away from him; we are tired of feeding on the husks of words that, no matter how beautiful they may be, fail to bring us any proof of their truth; and we shall reach that haven of rest and find peace, comfort and joy in his sheltering love."



#### A PROGRESSIVE ORIENTAL

Wu Ting Fang, our Minister from China, is one of the most progressive men in the world. He investigates fearlessly, all lines of advanced thought and adopts the good intuitively. He reads New Thought literature widely and is a subscriber to *UNITY*, among the many other good magazines. In a recent address on "How to Live Long," he said:

"We pay too little attention today to the subject of health and the care of our bodies."

"Health is far more important than wealth, for what matters how many millions a man has if he does not possess the health to enjoy it. We devote too much time to acquiring wealth and too little to the cultivation of health."

Remarking that four years ago he was impressed with the fact that he was living improperly, he continued:

"I was a great sufferer from sciatica and other complaints. I had always been very fond of tea and meats. I drank tea, coffee and wines, and led a sedentary life. I became convinced that I was doing

wrong and I gave up eating meats and all rich foods, including coffee, wine and tea — the latter with tears in my eyes, because you all know that tea is the national beverage in my country. I at once began to be better and have since been entirely well.

“ It has been proved to scientific authorities that men should live, if not indefinitely, at least 100 years or even 200. It is quite reasonable. From our infancy the cells in our bodies are being renewed every eight or ten months and we are really made young again. If it were not for this old race habit, which sets our old age at 60 or 70 we would not think of giving up our activities and ceasing to enjoy life so soon.

“ You must remember that the mind plays an important part in maintaining our health and life. Take my humble advice and get rid of this notion of old age; eliminate it from your vocabulary; cease to worry and to fear. Think health and happiness; think youth. Do not allow anyone to ask ‘ How old are you?’ I am quite willing to say how many years I have passed, for that is only experience, not age.

“ You must help me to convert the world into asking the question differently. Say ‘ How many years young are you?’ Think young things. Keep cheerful. Control your temper. Do not allow malice or envy to enter your mind, for they poison the body. Accept the principal of universal love, for that is the highest moral doctrine.

“ Confucius, our Chinese philosopher, was once asked by one of his disciples, ‘ Master, if a man do a kindness to me what should I requite him with?’ The master answered, ‘ With kindness.’ Then the disciple inquired, ‘ But if he has done me an injury?’ The master replied, ‘ Then do him justice.’ Now, I do not think the master went far enough. I like the Buddhist and Christian doctrine of Universal love much better.

“ Follow it, if not for virtue’s sake, for selfish reasons. For it will reflect on your health and happiness.”

In answer from an inquiry Mr. Wu said: "There is no doubt that a wonderful and rapid change is taking place in China, if one reckons from the time it takes to convert our people to new ideas. Those who are competent to judge the Chinese people are willing to admit that the fundamentals of our Government and customs are based on good reasoning, all of which have been tried and tested to the fullest extent."



### A LIVE MINISTER

A friend in Haverhill, Mass., favors us with report of a sermon by Rev. J. S. Williamson, of that city, from which we make this extract:

"The ten years from 1880 to 1890 witnessed the advent of a new and more vital system which contains in it the elements of permanent value in the old and at the same time the elements of eternal youth.

"Let me place before you in a few words the contrast between the old and the new. The old habitually thought of God as a magnified hero. The new thinks of him as an indwelling presence. The old thought of creation as a finished fact. The new as a present and ever-continuous process. The old thought of the Bible as itself the word of God—coming inerrant through human life as water may flow through a pipe or as a note from a lute. The new thinks of the Bible as a literature, and the word of God as the living spirit of God in vital contact with normal faculties of the human soul; the Bible as a literature growing out of this vital consciousness of God by morally and intellectually imperfect men and women who leave upon it the marks of both aspects of their imperfection. The old thought revelation a finished product, confined to the Old and New Testaments, closing with the close of the New Testament canon. The new thinks of it as a continuous and universal process confined to no race, climate or time, increasing in beauty and power as the finite ever moves toward the

infinite, the thought and mind of God ever enlarging and renewing the mind of man—a process as natural as the growth of a flower. The old thought of truth as a deduction from first principles and only safe in the possession of a few. The new thinks of truth as an induction from observed facts, and that only the truth makes free. To the old, duty is a disagreeable task imposed by external authority. The new thinks of it as the path of self-realization and at the same time the only guide to joy. To the old, the world is the devil's work, and man's first duty and only salvation is by despising it and escaping from it. To the new, the world has become God's temple 'where men offer up the daily life, with all its interests and activities pervaded and sanctified by the filial spirit—as the spiritual worship of God, finding a holy place for all the interests of humanity, refusing to call anything unclean which belongs to normal human life.' The old thought of prayer as a method of receiving as a present from God what men were too lazy to earn. The new thinks of it as a communion of spirit with spirit by which the greater imparts strength to the lesser—where the will of the finite loses itself in the all-embracing purpose of the infinite. The old thought of Jesus as deity manifest in flesh in order to become a sufficient sacrifice to make possible the forgiveness of human sin; Calvary an experience unique in the life of Jesus into which no other being could enter; his earthly ministry a kind of sacred lightning rod to ward off from man the awful yet just judgments of God. The new thinks of Jesus, with Paul as the 'first-born of the creation,' but born and within the creative energy of God; Calvary as repeated in every life where sufficient moral earnestness follows truth; Jesus the moral measure of God and man; his atonement—the bringing together of God and man in the moral consciousness of Jesus—is an eternal process in which every son and daughter of our race may share

with him in making more real the divine event toward which the universe moves. The old looked with suspicion, if not alarm, upon the human reason and human will in matters religious. Newman fled to the Roman communion as a refuge from what he termed, 'The wild and living intellect of man.' The new looks upon the human mind as that avenue of our life by which we discover the mind of God. Not as outside of law, but the finest illustration and expression of divine law. 'Freedom in man as that divine gift by which God trusts man with his own destiny under discipline in which the universe in all its ranges belongs to the free soul that wills to be good.' The old thought of the church as simply an outpost of the kingdom of heaven through which the individual was saved by being rescued from the woes, snares and temptations of the world. The new thinks of it as groups of people who have been wooed and won by the spirit of God in Christ, associated together for the public worship which leads to work in all the sane ways for the coming of the kingdom of God on earth, which is the rule of love and unselfishness among men. The soul of man is saved by the church only so far as it serves the common good, and gives its life for the common weal, taking to itself, like its Master, the sin, sorrow and misery of the world, and giving all beyond its own need — of time and money, and influence and power — to make for all God's children the shadows of life less and the joys of life more."



### THE KINGDOM OF GOD

A secular paper publishes the following, which shows the trend of religious thought now being accepted by the world:

"I am glad that Jesus made that declaration, 'The kingdom of God is within you.' It is a statement of truth.

"Now, if God's kingdom is within you, God must be in you, for the King must stay in his kingdom.

“This inner kingdom is a resourceful kingdom, being the realm of the soul. It is the creative kingdom, for therein is cause enthroned. It is the intellectual kingdom, for it is the home of the Christ mind. It is the kingdom of life, truth and immortality. It is the kingdom of wealth, power, joy, love, faith, hope, health, strength, courage, optimism and light.

“It is a heavenly kingdom, both law and order prevailing.

“Man, anything that is within you is yours. This kingdom is within you and it is your kingdom, with all the righteousness and power it contains. Do you think that any one could be poor and be the possessor of such a kingdom? Do you think that he could ask for anything that he did not already possess, owning such a kingdom?

“What did Jesus mean when he commanded, ‘When you pray, pray as if you had already received the blessing?’ Could it mean anything less than that all things are yours, and that your only prayer to the invisible should be one of praise and thanksgiving? Jesus certainly knew you had this kingdom, and he wanted you to be conscious of it. He wanted you to find it out the very first thing. ‘Seek ye first the kingdom of God and his righteousness and all these things shall be added.’ Jesus did not leave you in the dark as to where to look for this kingdom. He said it was ‘within you.’ He also said many would say unto you, lo here, and lo there is the kingdom of God, but for you to pay no attention to them, for they did not know. If God’s kingdom was lo here, and lo there, and not within you, it would not be your kingdom. Not being yours, there could be no necessity for you to seek it.

God’s kingdom in the skies is for the skies, not for you. God’s kingdom in your brother is for your brother; let it alone. Find your own kingdom and you will have plenty and to spare.





Underneath are  
the everlasting  
arms

From UNITY for May, 1909, Kansas City, Mo.



This is what Jesus meant when he said: 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.'

Come into your own kingdom, where your own awaits you. John the Baptist did not find this resting place. Jesus said he was a great prophet, but that the least in the kingdom of God was greater than he.

There can be no disorder in this inner kingdom. There can be no disease there. The God man—the soul—is enthroned. Truth has no opposition in the realm of the soul. The law is for you, not against you. It is your minister. Give this inner realm your first and your best thoughts. The kingdoms of this world are but temporal affairs; they rise and they fall. They are filled with both joys and ills, ups and downs, for the conscious minds that build and destroy them are not conscious of the kingdom of God within them.

Mind is the master power that molds and makes,  
And man is mind, who evermore takes  
The tool of thought, and, shaping what he wills,  
Brings forth a thousand joys, a thousand ills.  
He thinks in secret and it comes to pass;  
Environment is but his looking glass.

The Christ mind, the mind of the God within you, the mind of the real man, is a constructive mind and not a destructive one.

Its judgments are righteous. It judges not from appearances, but from true knowledge. It looks at the eternal and not the temporal. It looks to cause and not effect. The kingdom of God is with'in you. It is an everlasting kingdom. Take it not by force but by law (love)."

—*Dean Arp.*

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The Lord Jesus Christ shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory.—*Phil. 3:21. Am. R. V.*

# BIBLE LESSONS

By CHARLES FILLMORE.



## Lesson 8 — May 23

THE COUNCIL AT JERUSALEM—Acts 15:1-35.

Print Acts 15:1-5, 22-29

1 And certain men came down from Judæa and taught the brethren, *saying*, Except ye be circumcised after the custom of Moses, ye cannot be saved.

2 And when Paul and Barnabas had no small dissension and questioning with them, *the brethren* appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 They therefore, being brought on their way by the church, passed through both Phœnicia and Samaria, declaring the conversion of the Gentiles; and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with them.

5 But there rose up certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them, and to charge them to keep the law of Moses.

22 Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas: *namely* Judas called Barsabbas, and Silas, chief among the brethren:

23 And they wrote *thus* by them, The apostles and the elders, brethren, unto the brethren who are of the Gentiles in Antioch and Syria and Cilicia, greeting:

24 Forasmuch as we have heard that certain who went out from us have troubled you with words, subverting your souls; to whom we gave no commandment;

25 It seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and Paul.

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who themselves also shall tell you the same things by word of mouth.

28 For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

**GOLDEN TEXT**—*But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they.*—Acts 15:11.

The early Christians were divided into two classes:

First, the Christian Jews of all kinds, and the Gentile proselytes who had become Jews, accepting their laws, ritual and hopes.

Second, the Gentile Christians, who accepted Jesus as their Savior, but refused to submit to the peculiar rites of Jewish life.

It will be seen at a glance that this difference has its foundation in forms of worship, and not in essential principles.

In the individual consciousness a similar division is at first set up. The form of words in which a truth is stated seems of great importance to the new disciple, and he cannot understand how there can be so many statements, in apparently diverse words, of exact principles. The Jewish thought is the intellectual perception, which is usually wedded to certain set ways of expressing Truth, and gives careful attention that the same idea be stated in exactly the same way every time. If allowed to dominate, this Jew forms a religious *caste*, which separates itself from its fellows in factions and sects, based upon the form of Truth instead of its essence.

The real Christian spirit is opposed to this *caste* system. It is broad and free in that higher spiritual understanding which recognizes Truth in principles rather than words.

“Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls.”

“For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

“That ye abstain from things sacrificed to idols, and from blood, and from things strangled and from fornication.”

This means: Withdraw your thought from the idea that religious forms and ceremonies have any essential effect upon your relation to God. Deny that these forms have any life in them. Withdraw your thought from all lifeless things—do not unite yourself to any illusion of sense.

### Lesson 9—May 30

BELIEVING AND DOING—James 2:14-26.

14 What doth it profit, my brethren, if a man say he hath faith, but have not works? can faith save him?

15 If a brother or sister be naked, and in lack of daily food,

16 And one of you say unto them, Go in peace, and be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit?

17 Even so faith if it hath not works, is dead in itself.

18 Yea, a man will say, Thou hast faith, and I have works; show me thy faith apart from *thy* works, and I by my works will show thee *my* faith.

19 Thou believest that God is one; thou doest well: the demons also believe, and shudder.

20 But wilt thou know, O vain man, that faith apart from works is barren?

21 Was not Abraham our father, justified by works, in that he offered up Isaac his son upon the altar?

22 Thou seest that faith wrought with his works, and by works was faith made perfect;


23 And the scripture was filled with faith, And Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of God.

24 Ye see that by works a man is justified, and not only by faith.

25 And in like manner was not also Rahab the harlot justified by works, in that she received the messengers, and sent them out another way?

26 For as the body apart from the Spirit is dead, even so faith apart from works is dead.

GOLDEN TEXT—*Faith apart from works is barren.*  
—2:20.

 The question of the relation between faith and works has never been settled. Some theologians contend that a man can be saved by faith alone, while others are sure that it takes works to complete the

salvation. But there is diversity of opinion as to the character of the works.

There are two kinds of faith ; one is founded on intellectual perception of spiritual things and the other on true spiritual Understanding. The first is not naturally followed by works, while the second by virtue of the law under which it exists completes itself in works. Paul describes this true faith in Heb. 11, and in all the examples given, works resulted. There was no question whatever of the absence of works. Whoever has this spiritual faith must manifest it in some way. This faith is *Substance* and brings forth fruit as naturally as a rich soil produces a crop.

But let no man say what the character of works from spiritual faith shall be. Those who perceive from the intellect claim that the evidence of faith is in such outer works as clothing and feeding the bodies of men, while the spiritually wise see a much greater need in clothing their naked souls.

Spiritual faith is the most real thing in existence. It is, as Paul says, a *substance* — a living substance — and those who have it are in the assurance of the reality of things that others cannot see.

By thinking continuously about God as the very Substance of supply, a faith is built up in the mind that produces everything that thought puts into it. Many people have almost unconsciously developed this faith and it has produced marvelous results in their works. The several large orphan asylums built and operated by George Mueller in Bristol, and other places in England, are striking evidences of this spiritual faith. And this man knew the value of absolute faith. It is related that his chief steward came to him just before dinner one day and said that the children would have to eat their meal without bread, as there was none and no money to buy it. Mr. Mueller told the steward to go right back to his work — that there would be bread in time, and sure enough a few minutes

before dinner a wagon load of bread was sent by a benevolent baker. The steward was at once discharged by Mueller, who told him that he could not afford to have anyone in his house who doubted the providence of God.

It is not safe to have a single doubt in your mind if you want the unfailing fruit of faith.

### Lesson 10 — June 6

#### THE POWER OF THE TONGUE — James 3.1-12.

1 Be not many *of you* teachers, my brethren, knowing that we shall receive heavier judgment.

2 For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also.

3 Now if we put the horses' bridles into their mouths, that they may obey us, we turn about their whole body also.

4 Behold the ships also, though they are so great, and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the steersman willeth.

5 So the tongue also is a little member, and boasteth great things. Behold, how much wood is kindled by how small a fire!

6 And the tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell.

7 For every kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed by mankind:

8 But the tongue can no man tame; *it is* a restless evil, *it is* full of deadly poison.

9 Therewith bless we the Lord and Father; and therewith curse we men, who are made after the likeness of God:

10 Out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be.

11 Doth the fountain send forth from the same opening sweet water and bitter?

12 Can a fig tree, my brethren, yield olives, or a vine figs? neither can salt water yield sweet.

GOLDEN TEXT — *Whoso keepeth his mouth and his tongue keepeth his soul from troubles.* — Prov. 21:23.

“Philosophers have striven to discover what faculty most clearly separates man from the brute; as, that man is the only animal that laughs, or the only animal that cooks, or the only animal that stands upright. Most thinkers, however, agree that the power of speech, with all that has grown out of it, is the



clearest and most important distinction of mankind, and the surest indication of the superiority that God has conferred upon the human race."—*Peloubet*.

The Word of God is expressed in man and as stated in the first chapter of John, "the Word became flesh and dwelt among us." Speech is the expressor of intelligence in its highest degree, and although as yet in its infancy in the human race, has within it mighty creative capacity. "All things were made by him." The creative power of Being is coming into expression through the speech of mankind, and as we raise our understanding to higher and still higher points of perception so, in the same degree, does the power of the tongue evolve greater creative capacity. Jesus sent forth his word and healed the distant sick. This may have been a silent thought or the spoken word, as modern healers are proving that both are effective in bringing about changes in bodily conditions.

Words are framed in the mind and formed in speech. The tongue is the central figure in the process because it receives and directs the vibrations from the larynx, and back of the larynx is the mind that sets up its action. The tongue, then, is not the source of the evil that is vented through it, but is merely the agent of the mind. It is quite evident that the correction of the errors of that unruly member must begin in thought. "Out of the fulness of the heart (subconsciousness) the mouth speaketh."

The tongue becomes quite obedient when the thoughts are set in Divine order, and, instead of being an evil member, proves one of the best in the body. The garrulous tongue conserves its energies, and the sharp words of the critic are tempered with tenderness and love, when we "keep the sayings" of Jesus and affirm "The words I speak are not mine but the Father dwelling in me." This affirmation will cause us to think carefully before we speak, and to refrain

from all utterances that in any way express the error side of existence.

Physiologists say that the tongues of women are larger than those of men. The tongue is a muscle, and it is well known that use increases the size of a muscle.

### Lesson II—June 13

HEROES OF FAITH—Heb. 11:1-3, 17-29.

1 Now faith is assurance of things hoped for, a conviction of things not seen.

2 For therein the elders had witness borne to them.

3 By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out things which do appear.

17 By faith Abraham, being tried, offered up Isaac : yea, he that had gladly received the promises was offering up his only begotten son;

18 *Even he* to whom it was said, In Isaac shall thy seed be called:

19 Accounting that God *is* able to raise up, even from the dead ; from whence he did also in a figure receive him back.

20 By faith Isaac blessed Jacob and Esau, even concerning things to come.

21 By faith, Jacob when he was a dying, blessed each of the sons of Joseph ; and worshipped, *leaning* upon the top of his staff.

22 By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel ; and gave commandment concerning his bones.

23 By faith Moses when he was born, was hid three months by his parents, because they saw he was a goodly child ; and they were not afraid of the king's commandment.

24 By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter ;

25 Choosing rather to be evil entreated with the people of God, than to enjoy the pleasures of sin for a season ;

26 Accounting the reproach of Christ greater riches than the treasures of Egypt : for he looked unto the recompense of reward.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28 By faith he kept the passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them.

GOLDEN TEXT—*Now faith is assurance of things hoped for, a conviction of things not seen.*—Heb. 11:1.

The mind is a strange and wonderful thing. The more we investigate it the more we are fascinated with its mysteries. The wonders of Alladin's Lamp are child's play compared with the producing ability of

the mind. Who can listen to the classical notes of a finished tenor issuing accurately from a simple mechanical contrivance called a phonograph, and not be astonished at the faith and audacity of the mind that conceived it? When a few years ago a phonograph was exhibited before the most noted body of scientists in France, several of them protested that it was not what it claimed to be, a mere mechanical device, but that by some trick of ventriloquism the voices were reflected into it. And they could not be convinced, although its simple construction was fully explained to them. The most of us confess to like incredulity — the mechanical explanation does not seem to cover the evidence of intelligence.

What quality of mind in the inventor gave him the boldness of conception of such a possibility? Was it anything less than faith in the very substance of sounds? The mathematical achievements of astronomy have caused us to marvel, and when Leverrier computed the location of the planet Neptune before its discovery, it was said that the mind of man had reached the climax of scientific prophecy. Yet more daring things are being achieved without even the algebraic X as an invisible mathematical surety.

What quality in the mind causes men to persist in doing that which to the sense perception seems impossible? A short name for it is *faith*. Faith is the assurance of hope. Columbus began with hope, which gradually strengthened in his mind until it became substance; which is the ultimate of every idea one firmly believes in and assiduously cultivates.

Faith, then, is not confined to religion, but has to do with every department of life. Faith is one of the fundamental ideas in Divine Mind and is made active in man's consciousness in whatsoever place he may elect to put it. It works in small things as well as great — take your choice. If you want to remove mountains you must have the faith of God. A very

small quantity of that kind of faith will do it, according to the teaching of Jesus.

“Lord, increase our faith.” Faith grows in the mind—rather it expands. This expansion is most rapid when associated with other mental qualities, such as judgment and love. Peter represented Faith, in the mind of Jesus, and he was associated with John (love) and James (judgment). All things are possible to those who believe in the One Supreme Mind working through them in love and righteousness.

“At various periods devout minds have been distressed by the fact that some great thinkers have doubted the Bible miracles. These men have been denounced as infidels. Now there is another form of unbelief, no less foolish or fatal than this. I mean that which denies all modern wonders. The scientific skepticism, which denies the Gospel miracles, finds a twin sister in the pious atheism which rejects all miracles not recorded in the Bible. To the argument of Renan, who says: ‘We banish miracles from history in the name of a constant experience,’ there is but one rational and effective reply, viz: ‘We accept miracles as facts of history in the name of a constant experience.’ The enlightened faith of today has no use for the worn out conundrum of Dr. Trench, ‘When was the miracle working power withdrawn?’ Its true expression is found in the words of Carlyle, ‘The age of miracles is forever here.’

“So far from being strange or incredible, the stories of miraculous healing told by the evangelists are in perfect keeping with the continuous history of the race, and the present age is witnessing more and greater miracles than any age preceding, not excepting the age of Jesus and the apostles.”

—George H. Hubbard.

## SEMI-MONTHLY REPORT OF MIDWEEK MEETINGS.

*As the regular reports have been omitted in the last two numbers of Unity, we will simply give briefs of them in this issue.*

February 24th, 1909

Mrs. Ripley, leader.

Thought for meditation — “*Christ is here.*”

Among the many good things Mrs. Ripley said, illustrating the healing power of the Christ thought, was, “In my early girlhood 60 years ago, I spent some years traveling in the state of Maine with my uncle, who was a minister. On one of our tours we stopped for the night at a small town called Gilead, on the bank of a river fragrant with the odor of the Balm of Gilead. I was suffering from the condition of a severe cold. Our hostess came to my room and ministered to me a medicine made of the Balm of Gilead, which she said was used by the people there as a remedy for every ill. In the morning I found myself perfectly relieved, and well and happy. I went down by the river and walked beside its fragrant trees and thought, “What a wonderful place this is to have this balm of healing for every ache and pain.” The incident was forgotten, when many years afterward I read where Jeremiah, bemoaning the diseased and unhappy condition of Israel, cried out: “Is there no balm in Gilead . . . no healing there,” and I recalled to mind this experience, and now I realize that the real balm of Gilead is found in the knowledge that *Christ is here.*

March 11, 1909

Mrs. Sneed, leader. Subject, “*Little Things.*”

Silent meditation — “*Be still and know that I am God.*”

Mrs. Sneed said: The old poem,

Little drops of water, little grains of sand,  
Make the mighty ocean and the pleasant land.

is familiar to all of us, and yet I am sure that unto each life there comes this thought again and again, "Oh, if I could only do something to show my love for humanity, and what I am capable of doing. My life is so shut in. Oh, if my environment were only different how much I could do," forgetting that it is "the little drops of water, and the little grains of sand," that make up the great universal whole. Also forgetting that

Little deeds of kindness, little words of love,  
Make our earth an Eden, like the heaven above.

You know it is "the little foxes that destroy the vines." I think there is not a soul present who can not recall times in his life, when a great calamity occurred, that he did not rise to the emergency and display astonishing courage, showing plainly that the supply is always equal to the demand. Yet you can also turn over another page in the book of your life and see how torn to pieces you were if Johnnie spilled milk on the freshly scrubbed floor, or May got mud on her freshly ironed dress. What are we to learn from this? That there is the same power to help us control ourselves in the smaller trials of our life that there is when the greater calamity befalls us. Which shows that we have a work to do in watching the little trials, and conquering them, and in this way we can make our lives so serene that great calamities can not touch us. I think it might be a good plan at the end of each day, to jot down the little things met and conquered, and at the the end of the week take an inventory of our stock and see how much we have gained, and then we will begin to see how much happier we are, how much sweeter life has grown to us, for we will have cultivated patience and love in ways surprising to ourselves. I think mothers, and housekeepers especially, need to know that this thought can be helpful to them,

and that their work is just as necessary as the teachers and healers, for they have within their care souls to whom they minister daily. Their work is certainly important, for the home is the rock on which human lives are either wrecked or safely anchored. Let us then not despise the day of little things. Let us know that if we cultivate patience and love in the home, and speak kindly when we are tempted to reprove, we will fill our hearts with love, and radiate love to all who cross our threshold, so that they can not remain in our presence without feeling better for coming. Let us not forget to give "The cup of cold water" in his name. Let us give smiles for frowns, hope for fear, love for hate, then we will not have lived in vain. Let us then count our blessings and determinē that we will give our best to the world in little things.

—MRS. M. C. O'NEIL, *Secretary.*

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## THE VOICE OF THE SPIRIT

GLADYS FREEMAN

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*I hear a voice throughout the earth  
In tones majestic say,  
" 'Be still and know that I am God,'  
Be still and praise and pray."*

*Listen and you will hear it, too,  
In the calm Silent Hour,  
In sounds of the night wind sighing,  
In fall of summer show'r.*

*In the surge of mighty ocean  
And crashing thunder's roar,  
In the gleaming flash of lightning  
It speaks forever more.*

## THE RATIONALE OF SUCCESS

CHARLES H. CONNER

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The term "Success" is of various application; but, in the present instance, it is used with particular reference to worldly getting.

In the present era of "treatments" given and received for "success," one should know that success is subject to conditions, without which it will not be attained, and which it is the object of such treatments to install. As success involves the appropriation of material from the environment, it is a matter of the right relationship of the individuality towards the environment.

The environment possesses certain characteristics; and it requires certain characteristics in the individual to successfully cope with it.

He who has not succeeded in life, has not done so because he has not *really* wanted to; because he has wanted to walk in a road that led elsewhere, more than he wanted to walk in the road that would have led on to success. His wanting (inclination) to walk in the by-road made attempts to walk in the road to success more arduous; and that inclined him the more to forsake the right path, even while he filled the air with lamentations about his failure to succeed. Lack of self-confidence, diffidence; lack of persistence, courage, independence, have all helped the failure to fail.

There are things that we know by instinct or experience, but will not admit their truth to ourself, hoping against hope that they will prove to be other than they are.

Such a one, in order to become successful, must undergo a process of mental, *tempera-mental* regeneration.

The process involves an arousing, an awakening of the mind from a state of lethargy, self depreciation, despondency. The treatment called for is a mental



tonis-stimulant, a toning up vibration that will thrill through, and lift up the mind, (and the bowed head will lift up with it), until all through consciousness rings a song of gladness and triumph. When one becomes persuaded *in one's own mind* that he is not deserted by fortune, and is not the hunted and defenseless prey of a host of remorseless evils, he begins to feel his shackles crumbling into dust, and dropping, one by one, from his hands and feet.

He begins to feel the strength that *is in him* assert itself; and the aspect of things to change. I AM the embodiment of strength! I AM the heir of Fortune! The joy of life is mine! The power of these, and kindred thoughts, lies not in vain repetition, but in the self-consciousness and conviction of their truth. The *spirit* of them then radiates through one's life; and into one's environment.

"Laughing is catching." That is, the *humor* of laughter is communicated, sympathetically, from one to another. So, when one gets into "good humor," with the world, as an effect of such buoyant thoughts, the humor communicates itself to the world, and "the world is mine"—it surrenders, favors instead of frowns. The *wise* one who cares to succeed, in a worldly sense, will *cultivate*, with tact, discernment and foresight, the favor gained; and will apply it in channels compatible with one's adaptabilities, talents and sympathies. It is both wonderful and true, that an active stimulating and inspiring force, under favorable conditions, can be projected from mind to mind.

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Do you ask what was the great principle in the depth of Christ's character, that on which his wonderful sympathy was founded and which endeared him to his high office of universal Saviour? I answer, it was his conviction of the greatness of the human soul.—*Channing*.

## QUESTIONS AND ANSWERS

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Could you not send to your foreign subscribers the Class Thought one month in advance? Is it not necessary to keep the exact hours of Silence with you?

It is not convenient for us to send the Class Thought a month in advance.

To have a certain time appointed and to keep it in Spirit, aids in establishing a spiritual unity. But there is a mortal idea of time which tends to bondage. When we speak of a uniform hour for holding the daily Silence, we speak of it not in the letter but in the Spirit. Students of Truth are called upon daily to exercise discernment of the Spirit in all things, that they may not fall in bondage to the letter. This is good discipline.

While we think it helpful for members to keep the hour of nine, no one should feel that he is out of the Unity thought-current because he observes another hour. The thought goes out from here continually, and at all hours, there are people in various parts of the world who are joining with us. Therefore, at any time, you can make connection with us and with others in the thought.

—O—

Several ask why Jesus gave his disciples and the multitude fish if it is wrong to eat flesh.

Reading the Scripture in the letter brings confusion in many instances. All occurrences in the life of Jesus are symbolical, and when read in this light all inconsistencies are reconciled. Fish represent ideas of abundance and when Jesus showed how praise and thankfulness multiplied, he followed up the lesson by having his students eat or appropriate the substance.

If people who read the Bible in the letter ask you why Jesus ate fish, you can, like a genuine Yankee, ask them why he made wine. Why did he go into the fields on Sunday and pluck and eat the grain, and

openly proclaim man's freedom to do as he liked on the Sabbath day. Why did he reprimand the Pharisees for reading the Scriptures? "Ye read the Scriptures for in them ye think ye have eternal life." The facts are that Jesus set at naught nearly every religious observance of the Hebrews. He was an iconoclast and overturned sacerdotalism as he did the tables of the money changers in the temple. He did not accept the authority of any man-made law, or man-made interpretation of God's law, but read out of the Law for himself, and demonstrated its Truth.

—O—

I am now studying your New Thought Catechism in which I find the statement "There is no life, substance, or intelligence in matter; there is no sensation in matter." If God is omnipresent, how can this be? Again, "Is God in hell? What is hell? Any and all suffering is hell?" I ask, "How can God be in any and all suffering?"

The catechism referred to in these questions does not receive our full indorsement. All life, substance, and intelligence, and all sensation must have foundation in the One Mind, and there is no absence of life, substance and intelligence anywhere. But there is a mortal concept of these that postulates them as originating in so-called matter. This is evidently the object of the denial—to do away with this erroneous thought.

Man takes the life and substance of being, and moulds them into a state of consciousness after his own limited, ignorant thought. Discord follows, and the discord is another name for hell. This is the only aspect in which God may be said to be in hell. When man strives to carry out the Divine Intelligence, heaven appears in what seems to be its opposite. This earth, and the people inhabiting it, do not yet manifest the heavenly condition which is being established, and which will eventually be set up in our midst in fulfillment of the Scripture.

How do you reconcile the idea of growth with the idea that death must be done away with? Do not all things grow by dying? It would seem to me like inducing the worm to check its growth and development and remain indefinitely a crawling, earth-bound creature, rather than submit to a formal death involving the casting off of its vermiform embodiment and become a soaring, honey-sipping butterfly of the unbounded heavens.— \* \*

An understanding of the spiritual Substance out of which all that is formed is made, does away with all idea of matter. Corruption and decay are wholly the result of mortal thought. We cannot think of them as having place in Divine Mind.

Growth and development in the consciousness of the Infinite will continue, but unaccompanied with corruption and decay. This corruption must *put on* incorruption. It must become incorruptible. This is possible in the understanding that man, being the image and likeness of God, must be like the Father.

Paul said, "I die daily." That is, the "old man" was crucified daily. But also daily there is the resurrection in Christ. By the daily renewing of the mind, the body is transformed. If the mind is not renewed, but follows the old line of thought—belief in materiality and material conditions, and belief in corruption and decay—the body will manifest just what the mind patterns, for as a man thinketh so is he.

When he makes a new pattern for his thought, even the ideas of the Christ mind which are eternal changeless Life, pure spiritual Substance, etc., then the body is formed after these ideas, and begins to put on the incorruptibility and immortality of the Christ.

As to the worm and the butterfly, we have always felt that this illustration fell far short of the point it is supposed to make. In the first place, man with his divinity to demonstrate, is so far removed from the worm in possibilities that any comparison must necessarily be open to question. Furthermore, the worm

does not die to become a butterfly. On the contrary, he transforms his body. That is exactly what we teach. "Be ye transformed by the renewing of your mind." It is found that thoughts of life appropriated in their fulness here and now, quicken the vital forces of the organism and bring it into such perfect ideals as health, youth, beauty, etc., and these become permanent. This is *putting on* immortality. Thus the mortal shall put on immortality and the corruptible shall put on incorruptibility.

Changes must take place in man until he shows forth the Christ perfection in mind and body, but the changes will come, not through the separation and sorrow, and corruption and decay of death of the body, but by its glorification through a daily lifting up in the idea of its perfection in God. And the glorified body will not be a short butterfly existence, but an eternal joy in eternal life.

The death and resurrection which goes on daily is a denial of everything of the mortal, and an affirmation of the Truth of Being. This establishes in consciousness Divine Ideas which work out through true thinking unto complete redemption of the whole man.

—O—

The letters asking what we think of the "prayer chain" are so many that we do not find time to answer them individually. Have no fear of disaster if you break the chain. The threat of evil results is nonsense. All such letters that have come to this office, and there have been a plenty, were dumped into the willow "merry widow," and we do not remember a single calamity following.

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A shrewd old doctor once said: "If I wanted to torture an enemy I would tell him he had an incurable disease. His life would be miserable, and he would be almost certain to die before his time."

# NOTES FROM THE FIELD.

JENNIE H. CROFT

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Elizabeth Towne and William Towne have been with us at Unity Headquarters. Tuesday, April 20th, they arrived and dined with us at Unity Vegetarian Inn. Wednesday, at the regular Mid-week meeting, Mrs. Towne gave a most inspiring address which was listened to by a very appreciative and responsive audience. Elizabeth is charming both on and off the platform. The naturalness and poise of manner as speaker ; the power which she possesses to hold the attention of her hearers and carry them right with her into convincing conclusions, make Mrs. Towne one of the most effective New Thought lecturers. Mr. Towne was much interested in our printing plant and the business system which is under the management of Mr. Lowell Fillmore, and in the Library. Altogether, the visit of these dear friends and fellow workers for Truth, was exceedingly enjoyable. They left for the South Wednesday evening, and expect to go to the Pacific coast for quite an extended stay.

Judge Henry H. and Mrs. Benson have established a permanent Center in Oklahoma City, Okla. They are teaching classes in Truth with great success. This part of our country has long needed a work of this kind, and now that such experienced, spiritual teachers and healers are located in one of the most flourishing cities of the new state, we may look for encouraging results.

The New Thought Church of New York City under the able leadership of Julia Seton Sears, has leased the Belasco Theatre for the Sunday Services, the Carnegie Hall quarters proving too small for the numbers who wish to be taught the way of life, health, happiness and prosperity. This movement is also conducting branches in Brooklyn with great success. Dr. Sears has taken Oscawana-on-the-Hudson for a New Thought Chautauqua from June to September. Philosophy, Religion, Art and Science are to be represented, and the plan is to have each cult secure its own headquarters, arrange its own meetings, finance itself and attract its own teachers and speakers. Tents may be procured on the ground, and an Inn will be opened with dining room, etc. Write for further particulars to Dr. Julia Seton Sears, No. 1, Carnegie Hall, New York City.

The Church of the Higher Life, Boston, Mass., Rev. Lucy C. McGee, minister, has at last found an ideal home. The rooms of the New England Women's Club in the new Chauncy Hall

Building, Copley Square, have been secured, and the members of the Church are rejoicing in the good which has come to them.

Mrs. Sophia Van Marter, Mr. G. E. Gleason and Mr. Charles Fillmore were elected members of the Board of Directors of the Unity Society of Practical Christianity. Mr. W. G. Haseltine, who has been President of the Society for seven years has resigned and Mr. Daniel Hoagland has been elected to fill the office. Mr. C. H. Gates has been elected Vice-President,

A new Center under the name of "Unity Branch of Practical Christianity" has been established in Decatur, Ill. This is a result of the work of Prof. LeRoy Moore, who has been teaching and lecturing in that city, and who organized the Center April 16th. Meetings are held every Wednesday afternoon at the home of Mrs. Sarah A. Kelley, 329 E. Herkimer Street, with Mrs. M. M. Shoff as leader. Much enthusiasm is reported and great good will follow.

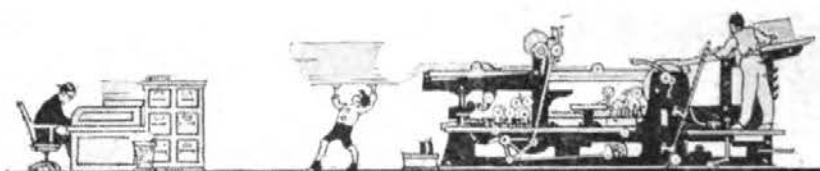
Mrs. R. P. Williams of our Branch Library in San Jose, Cal., is teaching most acceptably a class which is constantly increasing in numbers and interest. It is this sort of work carried on in connection with the usual Library work which make these Library Centers a powerful factor for good.

The Immanuel Church of Brooklyn, N. Y., has changed its name to "The First Divine Science Church." Many people confused the name "Immanuel" with the healing movement known as the Emmanuel Movement, and for this reason the change in name is made.

We note with pleasure that Miss Edith A. Martin, 127 Dwight St., New Haven, Conn., is teaching a class which is very enthusiastic and eager for the Truth. Miss Martin is an experienced teacher, loves her work, and is most successful in it.

Dr. Alice B. Stockham is now located at Niagara Falls Centre, Ont., and is establishing a Center from which teachers and lecturers may go out to the many neighboring towns, following the command of Jesus to "Heal the sick, cast out demons," and point the way to eternal living. Our friend, Mrs. Marjorie G. Eastman, is now associated with Dr. Stockham. Work and workers are founded in Love and consecrated to the service of Love.

Mrs. May A. Wiggin, of the Home of Truth in San Francisco, will be in charge of the Los Angeles Home of Truth during the month of May. Annie Rix Militz, of the Los Angeles Home, will be at the San Francisco Home during that time. Mrs. Militz organized the Homes of Truth on the Pacific Coast, and occasionally visits the different Centers to teach and encourage with her presence.



## PUBLISHER'S DEPARTMENT

CHARLES FILLMORE, *Editor*.  
MYRTLE FILLMORE, *Associate Editor*.  
JENNIE H. CROFT, *Assistant Editor*.  
LOWELL FILLMORE, *Business Manager*.

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One three-years' subscription to one name for \$2.00.

Three subscriptions to Canada one year, \$2.36; 3 subscriptions to foreign countries, \$2.75 (11 s.)

Kansas City, Mo., subscriptions \$1.25; 3 subscriptions \$2.75.  
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WHEN WRITING FOR CHANGE OF ADDRESS, please be sure to give your name just as it appears on the *UNITY* wrapper, and also state the old address as well as new. By giving this matter your careful attention you will save us much unnecessary work, and delays will be avoided. Change of address should reach us by the 10th.

Unity publications are on sale by or may be ordered at the following places among others:

*New York:* Brentano's, Fifth Avenue and 27th Street, New York City;  
Roger Brothers, 429 Sixth Avenue, New York City.  
*Boston:* The Metaphysical Club, 30 Huntington Avenue.  
*Hartford, Conn.:* E. M. Sill, 89 Trumble Street.  
*Washington, D. C.:* Woodward & Lothrop, 10th, 11th and F, N. W.  
*Jacksonville, Fla.:* New Thought Reading Room, Woman's Club Building.  
*St. Paul, Minn.:* W. L. Beekman, 55 East 5th Street.  
*Chicago:* Purdy Publishing Co., 80 Dearborn St.; A. C. McClurg & Co., 215 Wabash Ave.; The Progress Co., Rand-McNally Bldg.  
*St. Louis:* H. H. Schroeder, 3537 Crittenden Street.  
*Denver:* Colorado College of Divine Science, 730 Seventeenth Avenue.  
*Los Angeles:* Home of Truth, 1327 Georgia Street; Metaphysical Library 611 Grant Building.  
*San Jose:* Wm. Farwell, 275 North Third Street.  
*San Francisco:* The Occult Book Store, 1710 Devisadero, near Sutton Street.  
*London, England:* Power Book Co., 14 Kenilworth Ave., Wimbledon, S. W.; Higher Thought Center, 10 Cheniston Gardens, W.



## TESTIMONY OF APPRECIATION

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### To W. G. Haseltine by the Unity Society of Kansas City

*To All; Greeting:*

Having received the resignation of our President, William G. Haseltine, we the undersigned Board of Directors and Members of the Unity Society of Practical Christianity, of Kansas City, Mo., in our Sunday morning Assembly, May 2d, 1909, hereby express our appreciation of his long and efficient service as a Director and President of the Board of this Society.

William G. Haseltine was our first President, having been elected at the organization of the Unity Society of Practical Christianity, January 10th, 1902, and has been continuously re-elected to that office ever since.

We owe much to his efforts in the erection of this comfortable building, as he was one of the most active members of our Building Committee during its construction, and gave liberally of his time and money.

Mr. Haseltine has always had the success of this Society very close to his heart, and his faith in the principles which it promulgates has been unbounded.

Every move for the furtherance of this work has always found in him a prompt and energetic supporter, and he has originate many plans for the benefit of the Society and its Officers.

We appreciate all these benefits and desire in this letter and testimonial to express our gratitude and thankfulness to Mr. Haseltine, and to God, the Source of All-Good. As ye have given, so shall it be given to you again, good gifts, heaped up, pressed down and running over.

(Signed by members and Board of the Unity Society.)



The Unity Correspondence School will instruct you in the Science of Being and Christian Healing on your own terms; all that is required is your earnest desire to know the Truth, and a certain application in studying the lessons.



Every member of the Unity Society should be a subscriber to our magazine UNITY. You cannot keep up your Spiritual growth unless you feed your mind with Spiritual food.



Another Unity Prosperity Dollar Class has been started. Write to us for particulars. UNITY SOCIETY, Prosperity Department, 913 Tracy Ave., Kansas City, Mo.

## Unity Society Correspondence School



In response to a wide-spread demand we have arranged to give lessons in Christian Healing and the true science of Christianity by correspondence.

The first course will be primary and will consist of twelve lessons. Each lesson is to be copied by the student. The object of this is to impress the truth on the mind more firmly than study alone will do.

The student will be expected to go over each lesson until he feels competent to answer certain questions on the points involved; such answers to be evidence of his understanding. These questions will be sent from this Center as soon as the student advises us of his readiness to answer them.

If the answers are not satisfactory, we will point out the errors and require further study. This system will be continued until all the points in the twelve lessons are understood and can be set forth by the student in his own language.

The time required to take the lessons cannot be stated. Some students may get the understanding in a few months, while others will take longer.

This teaching is not theology, nor is it founded on any written authority. It is the Science of Mind and when once understood reveals to the student the Truth lying back of all religions.

Those who complete the Primary Course can take the Advanced Course, if they wish to enter the ministry. This school is authorized by the state to issue diplomas to its graduates, giving them power to perform the duties of Christian ministers — diplomas are issued to both men and women.

This work is sustained by the freewill offerings of its students. We ask each student to sign an agreement to give as he is moved by the Spirit of Justice.

These lessons will give every student a training in the demonstration of prosperity, as well as health, and with each lesson he will manifest the teaching in health, harmony and understanding. Hence we shall not ask one to give according to his ability, because that may be limited, but according to the supply which the Law will open to all who are faithful to the teaching.

Address all communications for this department to

**UNITY SOCIETY,**

UNITY BUILDING, 913 TRACY AVENUE,

CORRESPONDENCE SCHOOL, Kansas City, Mo.

All telegrams for healing should be addressed to UNITY SOCIETY, 913 Tracy Ave., Kansas City, Mo. Cable address. "UNITY, Kansas City."

## HELPFUL LETTERS FROM MEMBERS OF SILENT UNITY

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### SOCIETY OF SILENT UNITY:

Enclosed please find small token of appreciation. A little while back, I could not find a dollar to send to you but all that's past now. I am realizing prosperity more and more every day since you have been helping me. You have helped to put me on board the "Prosperity Express," which is making regular runs between the lowland town of failure and misery, and the gleaming city enthroned on the heights of success. This trip of hers promises to be a record breaker. I have been here for ten years, and I am making more money than ever before. My affairs never looked brighter than they do at present. I can see very plainly that I am moving rapidly to a state of financial prosperity when I shall be able to send you not five, but fifty, aye and why not five hundred or five thousand? Who will be bold enough to place a limit upon my Mighty Resource, by denying that I shall be able to do so? Furthermore, and this thought is a joy bringer, I am a steward of God's riches, and a dispenser of the Infinite Bounty. Beyond the leisure necessary for self-improvement, I want nothing for myself. I am working for the Universal Good.

Dear friends please hold me in the thought of faithfulness in this grand service to which I have been called.

Since I came into *close* touch with the Unity Center, I have been enjoying health and peace and joy and hope and strength, and the holy lamp of understanding shines with increasing light in my mind.

These are some of the priceless treasures which you have helped me to find. Thus mentally and spiritually equipped, the financial prosperity which I am demonstrating will prove a blessing and not a curse.

I invoke upon the dear brother or sister through whose kindness my attention was first called to Unity, the choicest blessing of the Infinite Father.

You will pardon my enthusiasm, but Unity's *methods* and *results* lead themselves to enthusiasm.

Some one wrote to you not long ago asking if the testimonials you publish are genuine. They need not be long in doubt about it. Let them test *Practical* Christianity for themselves, and they will soon find, if they work faithfully, that, no matter what may be their command of language, they will be able to *only stammer* out a few of the experiences of power and blessing that will come into their life.

I find in SIGNS THAT FOLLOW, that some of the friends have asked for a discontinuance of treatment. It is not so with me. I

desire your treatment until I am able to send to the Society of Silent Unity two hundred and fifty dollars for helping on their great work.

And now "I will bless you with my living Word," and in Christ-love remain, yours very sincerely—\*.\*



I call this instantaneous healing. About five years ago as I lay in my bed suffering with a cyst tumor, which was getting worse, filling with poison matter ready to burst open, which it had been doing for the past three years or more every four or five months. I could not get up or down and the doctor's had said that nothing but an operation would do me any good. Now, I had not seen any of the members of Silent Unity at that time. All of a sudden on Sunday evening I thought of Silent Unity. I had been taking the magazine, UNITY, for a year or more, and I scribbled a few lines to them begging for help. The letter was sent at 9 p. m. I had faith in God's Word, "Ask and ye shall receive." So I expected help, but all night the pain continued as it had for a week nearly. On Monday I knew that Unity would get the letter about 10 o'clock or near that time. At 12:30 o'clock the pain shot out of my whole body and I jumped out of bed. I then lay down again, was neither asleep or awake, but such perfect peace and rest filled my whole being. When I got up and dressed it was nearly three o'clock. The tumor disappeared completely inside of two weeks without any further trouble. I expected help, but it came like a shot and frightened me for a moment. "Ask believing, and ye shall receive."—N. R. B.



The Red Leaf is to call your attention to the great truth that "Underneath are the Everlasting Arms." Hold it in your clasped hands, and silently realize the thought, and you will feel the Presence.



THE SIGNS THAT FOLLOW, our bi-monthly paper, contains extracts from many letters from those who have been helped by the Unity Society, besides much other interesting matter. Send ten cents and get a bunch for distribution.



#### NEW LEAFLETS

"Sin Shall Not Have Dominion." 10 cents dozen.

"God Our Support." 10 cents dozen.

"Power Song" on Postal Card, 10 cents dozen.

"Praise." 5 cents copy.



New Thought books of all kinds can be ordered through this office, also subscriptions for all magazines.



## SUMMER READING

**H**ERE is a list of books which will put zest into the summer vacation because they will put vim and vigor into the mind and body. Handy to slip into the pocket when out on a tramp or riding in the train, these booklets will prove to be real friends.

**LESSONS IN TRUTH.** H. EMILIE CADY. Cloth, \$1.00; Paper, 50 cents. Beyond question the best course of lessons in the Science of Being. Perfect health often results from simply reading this book.

**TALKS ON TRUTH.** CHARLES FILLMORE. Paper 25 cents. Four lectures on pertinent subjects pertaining to healthful body-building.

**LITTLE SERMONS.** EDNA L. CARTER. Paper, 20 cents. These sermons are really practical lessons on the Science of Mind. Excellent for beginners.

**FINDING THE CHRIST IN OURSELVES.** H. EMILIE CADY. Paper, 15 cents. This popular booklet reveals the Christ as the Principle of Truth at the center of every soul.

**HOW TO ATTAIN YOUR GOOD.** EMMA CURTIS HOPKINS. Paper, 10 cents. Proves that all good may be attained through correct process of thought.

**AS A MAN THINKETH.** JAMES ALLEN. Paper, 15 cents. A practical book for practical people and one which proves that man makes himself what he is by the character of the thought persistently holds in mind.

**UNITY.** \$1.00 a year. 10 cents a copy. Our monthly magazine devoted to Practical Christianity and Christian Healing.

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## FOR CHILDREN

**WEE WISDOM.** 50 cents a year. 5 cents a copy. A beautiful 32 page monthly. The only metaphysical paper published for children.

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**LOVE'S ROSES.** LUCY C. KELLERHOUSE. Paper, 25 cents. A beautiful story of "Once-upon-a-time" land where thoughts became visible as flowers or nettles, according as they were loving or unkind. A pretty symbolical story.



# METAPHYSICAL DIRECTORY

## CENTERS OF TRUTH, TEACHERS AND HEALERS, BRANCH LIBRARIES

*That this Directory may be sustained, we will accept free-will offerings from those whose cards are carried regularly.*

### ARKANSAS

TRUTH CENTER AND BRANCH LIBRARY. Friday meetings at home of Mrs. H. L. Stroud; Wednesday evening meetings with Mrs. J. T. Roberts, Rogers.

### CALIFORNIA

FRANCES J. BABCOCK, Branch Library, 803 Capitol St., Vallejo.

CO-OPERATIVE TRUTH CENTER, Library and Reading-Room, 2309 Santa Clara Avenue, Alameda. Unity literature.

FLORA CARNALL, Branch Library, 459 W Fifth Av., Pomona.

HOME OF TRUTH, cor. Grand St. and Alameda Av., Alameda. Unity literature.

HOME OF TRUTH, 1235 I St., Sacramento. Unity literature.

HOME OF TRUTH, 275 North Third st., San Jose. Unity literature.

HOME OF TRUTH, 1805 Devisadero St., near Bush, San Francisco. Unity literature.

METAPHYSICAL LIBRARY AND READING ROOM, 611 Grant Building, Los Angeles. Unity literature.

NEW CENTER OF TRUTH, 1202 McAllister St., San Francisco. Mrs. Lizzie Robe, Manager. Unity literature.

PRUDENCE G. BROWN, Branch Library, Room 612, Chamber of Commerce Building, Pasadena.

SCIENCE OF BEING READING ROOM, 439 San Fernando Building, 4th and Main Sts., Los Angeles. Unity literature. Open daily from 12 m. to 4 p. m.

MRS. R. P. WILLIAMS, Reading Room and Circulating Library, 169 North 4th St., San Jose. Open daily from 1 to 5 p. m.

MRS. J. W. YOUNGCLAUS, Branch Library, Gibbs

HOME OF TRUTH, Christian healing and teaching. Spiritual teachers and healers prepared for the ministry. Mrs. Annie Rix Militz, teacher and speaker. Phones, Home A 3167; Sunset, Main 8045. 1327 Georgia St., Los Angeles.

MYRA G. FRENYEAR, Practical teacher; Branch Library.

MRS. RALPH E. WILSON, Branch Library, Napa.

MISS MARY SCOTT, Branch Library. Divine Healing, retreat for rest and recuperation. Los Nidos, Nordhoff.

THE LOS ANGELES FELLOWSHIP. Office and Reading Room, Blanchard Bldg., 232 S. Hill St. Public Services, Sunday 11 a. m., Blanchard Hall, and otherwise, as announced.

REST READING ROOMS AND HOME, 719 Fourteenth St., Mrs. Helen E. Close, Miss Ida B. Elliott, Managers. New Thought literature and Circulating Library, Oakland.

TRUTH CENTER AND METAPHYSICAL LIBRARY AND READING ROOM. Mrs. L. G. Fisk, Manager, 402 Shuey Ave., Fruitvale.

MRS. S. MILLSAPS, 253 S. Mentor Ave., Pasadena. Teacher and healer. Branch Unity Library.

MRS. G. E. CRAMER, Escondido. Unity Branch Library. Classes taught in Practical Christianity.

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DIVINE SCIENCE HOME, 1425 Ash St., between 5th and 6th., San Diego. L. R. Andrews, Spiritual Teacher and Healer. Classes in the Science of Being.

MRS. HELEN RUSSELL HARMON, MISS MARY BREWERTON DE WITT. Spiritual healing and teaching. Students received Mondays and Tuesdays 11 a. m. to 4 p. m. Truth literature. Hotel Robins, Post St., near Jones San Francisco.

COLORADO

- COLLEGE OF DIVINE SCIENCE, 730 Seventeenth Av., Denver. Unity literature.  
 MRS. M. L. ROSS, Branch Library, Aspen.  
 THE TRUTH CENTER OF CHRISTIAN LIVING AND HEALING, 108 West 10th St.  
 Pueblo. Unity literature.  
 MRS. J. F. ZELL, Branch Library. Gold Coin Building, Victor, Colo.

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- EDITH A. MARTIN, Teacher of Practical Christianity and Healing, 127 Dwight  
 St., New Haven.  
 NEW THOUGHT SOCIETY. Meetings Monday afternoons at 4 o'clock, Octo-  
 ber to May, Room 106, Goodwin Bldg., Asylum St., Hartford, Conn.

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- NATIONAL NEW THOUGHT CENTER, Loan and Trust Bldg., cor. F and 9th  
 Sts., Washington D. C. Circulating Library. Emma Gray and Geo.  
 E. Ricker, Teachers and Healers.  
 TEMPLE OF TRUTH, 821 16th St. N. W., Washington, D. C. Mrs. Florence  
 Willard Day, Teacher and Healer.  
 DR. JOHN D. MILES, Divine Healing. Present or absent treatments. Persons  
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 fuller particulars. 1418 Euclid St. N. W., Washington, D. C.

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 JAMES HENRY, Humanist, Branch Library. Box 277, St. Petersburg.

ILLINOIS

- MRS. J. B. CALDWELL, Branch Library, Morton Park.  
 CHICAGO TRUTH CENTER, established by Mrs. Annie Rix Militz. Classes,  
 private lessons, treatments and advice in Christian living and healing.  
 Appointments by telephone. 399 Ontario St., Chicago. Tel., 57 North.  
 Unity literature.  
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 MRS. S. A. McMAHON, 2374 N. Hermitage Ave., Chicago.  
 THE SARAH WILDER PRATT ROOMS, 419-420 U. S. Express Building, 87 & 89  
 Washington St., Chicago. Harriet M. Coolidge, Teacher of the Princi-  
 ples of Spiritual Law. Noon-day meeting daily from 12 to 1 o'clock.  
 Subscriptions received for UNITY and Unity publications.  
 CHICAGO TRUTH STUDENTS, Handel Hall. Room 508, LaMoyné Building, 40  
 East Randolph St., Chicago. Meetings are held the first and third  
 Wednesdays of each month, at 2 p. m. Healing service a special feature  
 at each meeting.  
 WALTER DeVoe, author, instructor and healer. Consultation by appointment  
 only. Literature on application. 5226 Greenwood Ave., Chicago.

INDIANA

- MRS. EVA O. TAGGART, Branch Library, 617 S. St. Joe St., South Bend.  
 MRS. EDITH E. VINCENT, speaks the word for health, happiness, and prosper-  
 ity. Branch Library. 311 S. Keystone Av., Indianapolis.  
 MRS. E. A. ZIMMERMAN, Unity Branch Library. 229 N. 10th St., Richmond.

KANSAS

- GOSPEL SERVICES OF THE UNITY SOCIETY OF PRACTICAL CHRISTIANITY.  
 Rev. John H. Rippe, Leader. Meetings Sundays and Thursdays at  
 3:00 p. m., Pythian Hall, 626 Minnesota Ave., Kansas City, Kan.

KENTUCKY

- MRS. MARY HOFFMAN, Spiritual Healer. Present and absent treatment. 210  
 Ward Av., Bellevue.  
 MRS. A. M. McMAHON, Branch Library, 219 Center street, Bellevue.

MARYLAND

- MRS. MARY A. BROOM, and her daughter Mrs. Ophelia Dunbracco, present and  
 absent treatments. 444 S. Patterson, Park Av., Baltimore.  
 HUNTER INSTITUTE. Christian healing and teaching. 1028 N. Eutaw St.,  
 Baltimore.  
 THE BALTIMORE PROGRESSIVE THOUGHT CENTER, Alexander F. Jenkins,  
 President, 21 East Mt. Vernon Place, Baltimore.

## MASSACHUSETTS

- THE METAPHYSICAL CLUB**, 30 Huntington Av., Boston. Reading rooms and many helpful meetings free to all. Unity literature.
- R. C. DOUGLAS**, Teacher and Healer. 2 Wellington St., Boston.
- MRS. S. L. MERRILL**, Christian Teacher and Healer. Present or absent treatments. 628 Western Av., Lynn.
- MRS. S. EMILY BIGELOW**, Teacher and Healer. Branch Library. 384 St. James avenue, Springfield.
- D. W. GILLETTE**. Unity Branch Library. 6 Beacon St., Boston.

## MINNESOTA

- MRS. ROSE HOWE**, Teacher and Healer. Teaching by correspondence. Branch Library. Box 165, Spring Valley.
- THE MINNEAPOLIS FELLOWSHIP**, Sunday service, 10:45 a. m., K. P. Hall, Masonic Temple, Hennepin Av., Minneapolis. Ruth B. Ridges, speaker. Unity literature. Reading Rooms, 4 and 5 Kimball Building, 811 Nicolet Av.

## MISSOURI

- MISS EDNA BEALS**, Branch Library, 2020 Trenton Av., Trenton.
- HOME OF TRUTH**, May D. Wolsak, teacher and healer, 2312 Wabash Av., Kansas City.
- MRS. LIZZIE C. HEAD**, Healing, present or absent. 4021 Holmes St., Kansas City.
- PROF. LEROY MOORE**, Teacher of the Higher Life. Correspondence solicited. 913 Tracy Av., Kansas City.
- SOCIETY OF PRACTICAL CHRISTIANITY**, S. E. cor. 18th and Pestalozzi Sts., St. Louis. Services every Sunday at 11 a. m., and every Tuesday at 8 p. m., (English); every Sunday at 2:45 p. m., and every Thursday at 8 p. m., (German). Sunday School at 9:30 a. m. H. H. Schroeder, 353 Crittenden St., St. Louis.
- MRS. BETH DODGE CARSON**, Christian teacher and healer. Responds to calls from towns within reasonable distance from her home, where expenses are provided for and she is permitted to take collections. 3535 Lawton Ave., St. Louis.
- FRANCIS B. RUDESILL**. Christian mind healer and teacher of the science of life. 913 Tracy Ave., Kansas City.
- NEW THOUGHT CENTER**, 3817 Windsor Place. Everett W. Pattison, Leader. Meetings on second and fourth Sundays of each month at 10:45 a. m. St. Louis.
- MRS. CHARITY GREENWOOD**, healer. Absent or present treatments. 1121 Harrison St. Bell Phone, Grand 2131 Y, Kansas City.
- C. A. BEVERLY**. Practical Psychologist, Absent treatment a speciality. 209 N. Garrison Ave., St. Louis.

## MICHIGAN

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## CHRIST THE ONLY BEGOTTEN OF THE FATHER

(This lesson was written by Ogarita Hatfield, a student of the Unity Correspondence School.)

In our first lesson we learned about the character of God. This lesson will tell us of his only begotten Son.

In our first lesson we learned that God is Mind, the only Mind, and that Mind has Ideas, and Ideas have Expression. Mind, Idea and Expression are the metaphysical terms of the Trinity. Father, Son and Holy Spirit are the religious terms; when we study this Trinity as Mind, Idea and Expression it becomes much clearer to our understanding *how* it is one. Then, too, if we study our own minds and how we create through our ideas, we can be aided to the knowledge of how this one Mind creates. Man is created in the image and likeness of God. Stop a moment and think. There is but one Mind in the whole universe, and that is the God Mind. If man is created in his image, he must be like that from which he springs. If we wish to make something we must first have an *Idea* of what we want to make. Everything which appears was first an idea in mind. Suppose we want to make a *good strong* ladder. We must first form in mind an idea of a good strong ladder. Then we set about making it, and when it is finished we have expressed our ladder idea. But suppose the ladder will not hold our weight, is not good and strong. It is a ladder, but does not express

our good, strong, perfect ladder idea, so we proceed to make it according to our perfect idea. Then, when we find it holds our weight, we have not only expressed or made visible our idea, but it demonstrates all we affirmed for it in mind, where it was only an unmanifest idea. It demonstrates that it possesses all the qualities we had imaged; it is the offspring of our mind, the *real* ladder.

In Divine Mind *all* is perfect. *All* is good. So all that springs from it is perfect. God, the Divine Mind, has a perfect man idea like himself. "God created man in his own image, in the image of God created he him." Genesis 1:27. This Idea-Man is to express love, life, power, intelligence, wisdom, and all that God is. This perfect image of himself is his Son, his offspring, perfect even as the Father is perfect. This is the Christ the only begotten of the Father, the image of the invisible God, "the first born of every creature." Col. 1:15. "In him dwelleth all the fulness of the God-head bodily." Col. 2:9.

Christ is the perfect Idea of man, as God has imaged him, and dwells in all. This Christ of God is our Spiritual or real self—the perfect Idea to be expressed. We, too, have Mind, Idea, and Expression. Father, (Mind) Son (Idea) and Holy Spirit (Expression)—all are one. Now we have Christ, heir to all the Father has, but he must prove his claim; he must demonstrate that he possesses all these qualities or attributes of the Father. When he does this he is then the perfect man demonstrated. Jesus Christ demonstrated all he claimed. He never knew a lack, because he kept his eye single to God. He knew that all the Father had was his and he claimed it. He never failed to recognize the Father as his source of supply in *all* things. He claimed nothing for himself. He said "Of myself I can do nothing." He was always conscious of his sonship, his Christ-self, and in that consciousness he was in touch with the Father.

The birth and crucifixion of Jesus was not the beginning or ending of his life on earth. Nothing is ever begun or finished. All *is*, for God *is*. He is omnipresent, omnipotent, omniscient, and so also is his Son Christ. Since this Christ is in us all we are his sons. We were with him always, even before the world was. Therefore, *we* as his sons are not limited by time, nor in power, for all power is his ; nor in knowledge, for all knowledge is his through the Father. The Son can always draw upon the inexhaustible supply for all he needs, because he is the Father's offspring, heir to all the Father possesses. There is no lack. Man is only limited in consciousness. Simply because he fails to recognize the supply, is no reason or sign that it does not exist.

When we realize that we *are* made in the image and likeness of God and that we *are* God's heirs, then we come into the Christ consciousness, and claim our oneness with the Father and end our sense limitation. Then man becomes one with the Father in creating ; he understands that through his mentality, through his thoughts, he also creates ; in fact has always been creating, but now he creates with a knowledge of his Christ-hood. He thinks, then creates by the spoken word, by the *Logos*. *Logos* means thought expressed, either as an idea in mind or vocal speech.

From John's Gospel we learn that " In the beginning was the Word, (*Logos*, thought) and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him (thought) and without him (thought) was not anything made that was made."

The Divine Mind creates by thought. *Logos* is the Christ within us all, the Son, which we all are, the living Word. In the beginning was the *Word* ; in the God Mind was the Idea, then the thought which is creating. When he spoke the Word the idea expressed his thought—*Logos*. Then was the earth

created, then was man created, then were you and I created — Sons of God.

If we would come into the realization of the Christ within we must do as Jesus did, identify ourselves with the Son, and not with the personality born of our earthly parents. Keep declaring to yourself: I AM the Son of God. I AM his offspring. In his mind was I imaged. By his word this image of me was created. I AM his Son. The Father and I are one. I AM in his image. His image is in me. The Father is in me and I in him.

The Hebrews had been looking for a monarch who would build an empire on this earth and rule as a mortal king. But Christ came representing the kingdom of Heaven, so they did not understand him because they did not see spiritually. They did not know the *true* nature of the Father who sent him, hence did not know him nor themselves. But now we are coming into spiritual understanding. We no longer look upon the Father and Son as apart from us. They are one, dwelling within us as our life, intelligence, inspiration, wisdom — the source of all supply. We know that Jesus who was the first to demonstrate his sonship is our Elder Brother. He taught us that we, like him, are sons of God, and could do all the things which he did. His living words made it possible for us to be quickened to a consciousness of the Christ within. This Christ or spiritual consciousness is the light that lighteth every man that cometh into the world. This light can cast its rays into the darkest recesses of our hearts, and thus give us understanding. It will light up our darkened paths and, by its love, melt away our ignorance and blind belief in materiality and limitations, and we shall behold our possibilities and the glory of the indwelling Christ.

The Word is the seed. When the seed of Truth enters our consciousness, received therein by faith, it begets a new creature; we are born again; we see the

kingdom of God. "Except a man be born again, he cannot see the kingdom of God." St. John 2:3. So we are born of the Spirit into a consciousness of our Christ-hood. And as every seed brings forth after its kind, the perfect *Idea* of *man* will bring forth the manifestation of perfect man. Then we, with spiritually lighted eyes, understand our privileges and powers as Sons of God. We no longer see ourselves as puppets of fear, tossed by the winds of fate, or knocked about in the boats of ignorance on the waves of adversity. We know that Christ is at the helm; he will steer our boats in safety; he will bid the troubled waves be still. Then we sound the glad tidings to every cell, every atom in our being that we are new creatures, Sons of God, begotten by his Word and that we have power to express the love, intelligence, strength and substance of Divine Mind.

How else would God manifest himself, save through his highest expression of himself, man? So it should not be difficult for us to convince ourselves that we are the Sons of God, and if we would live as Sons of God, we shall abide in Christ and his words will abide in us. To abide in Christ we must identify ourselves with him. We cannot say one moment, "I am the Son of God, possessed of his health, strength and power," and the next moment, "I am sick, I am afraid, I am poor." No, we must boldly take our stand and abide in Christ by dwelling in the same consciousness in which he dwelt. He was always conscious of the presence of the Father, manifesting himself as the one power, love, knowledge, life, love, peace and plenty.

Christ's living words must be in the consciousness where as seed they shall spring up and bear much fruit. John 15:7-8. The fruits are the new truths which will reveal themselves to us. So we must be always in that consciousness if we would realize our oneness with the Father. Then it is that we

may ask what we will and it will be granted unto us. Then we ask in his name, for Jesus Christ is the representative of the Christ consciousness in direct communion with God. "This is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life." I. John 5:11, 12.

By affirming in faith the living Word, we build it into our minds and bodies. Old ideas leave us. We shake them away from us by the living Words of Truth. Our minds being made anew, our bodies are then transformed, so that they are no longer corruptible flesh, but pure and incorruptible, like unto the flesh of Jesus Christ. So we should keep affirming the truth and building it into consciousness, and incorporating it into our being.

The Divine Mind within me now quickens me to the consciousness of my indwelling Christ.

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#### IN HIM WE LIVE, MOVE AND HAVE OUR BEING

I in Thee and Thou in me,  
In gracious Immanence!  
The eyes which see diversity  
Are but the eyes of sense—

The earth-bound sense that cannot know  
The Spirit's quickenings,  
Nor feel the surging under-flow  
Of life beneath all things—

All aspects which like sands do change,  
And melt, and are no more;  
While in that mighty tide *we* range  
Unstayed from shore to shore.

Yea, Thou in me, and I in Thee!  
I yield the senses' dream,  
And rest in Thine Immensity;  
One Life, one flood, one stream!

—D.



# TEMPLE TALKS

[Stenographic extracts from lectures by Charles Fillmore, before the Unity Society, Kansas City].

## MENTAL ADJUDICATION

The mind may be well compared to the various departments and workings of our National government. Man expresses his mind in all that he does, and our government machinery is patterned after the faculties of a well balanced mind. We speak of gathering ourselves together ; that is, we get our thoughts together. In the forming of our national government a convention or congress was called. When this congress met it declared what the rights of the people were — “life, liberty and the pursuit of happiness.” Our wise men in early days relied on God, and the dollar carried the motto “In God we trust.” When this early congress met, and had decided upon the rights of the people, it proceeded to pass laws. Then an executive department was found necessary ; then a judicial department to pass upon questions of right and equity was organized. All these departments are typed by faculties in man’s mind. You are making laws for yourself constantly, and many of them are not in harmony with the constitution of your being. You talk about how this or that affects you, and you are thus passing laws that you will have to straighten out through the faculty of judgment and justice. Our Nation suffers because the law-making department is constantly enacting measures that are not in harmony with the constitution, and the judicial department must straighten them out. This is exactly what man does through his mind action.

Every thought is brought before the judge. Many tremble in fear of a future day of judgment, not realizing that this day is here, and that judgment is constantly being passed. As we measure to others, so it is measured back to us again. This is the law,

“Judge not, lest ye be judged.” This judging quality in mind is a good faculty, but it sometimes gets into the executive department instead of keeping its place as judge. The executive department of man’s mind goes beyond its jurisdiction when it calls down condemnation and fixes penalties without warrant of Divine Authority. Here we must learn a certain law of righteous judgment, which is that the judge may read out of the law but it is not given to him to execute it. Judgment is a Divine faculty given by Supreme Mind. It is innate; part of the constitution of man. If you lack judgment you can have it by going to this Source, the One Mind.

Nearly all people suffer from lack of judgment. Judgment is sometimes called tact, and sometimes “gumption.” These are different phases of the one thing. People who make themselves obnoxious to others by too much zeal in presenting Truth, lack tact; they cast their pearls before swine. In talking to people about Truth, you should use tact, which comes from the higher faculty, judgment.

When we think and affirm judgment, there is something in each of us that tells us intuitively just what to do. Intuition knows from the Divine standpoint what is just. The sense of justice should have place in all of our thoughts.

Often we misjudge because we do not know all of the facts and jump at conclusions. The wise judge makes his decisions after knowing the facts and the laws governing those facts. Yet we lay down laws for our children and others, and allow ourselves to be dominated by laws that the world has laid down, without considering the facts in the case.

Transgressors of law are liable to get under condemnation, and this holds them in transgressions. We often find in healing people that the first step is to set them free from their own and other’s condemnation. A man gets to drinking, and his whole family condemns

him. Very soon he condemns himself and becomes depressed. In this state he goes to any excess. The first step in mind healing is to withdraw all condemnation from him and advise his family to set him free in Christ. "There is now, therefore, no condemnation to them who are in Christ Jesus." You must have the understanding that every man is, in Spirit, sinless.

Jesus Christ did a work for everyone of us. He made a new law. He sent out into our race consciousness a declaration, a statement of Absolute Truth, when he said, that all who are in bondage to condemnation can enter into this law and be free. Jesus Christ made a union between the Mind of the Absolute and the mind of the race. We can see the necessity for this. We would not have made atonement for ourselves; we were too far separated from the Father-Mind; the race had lost sight of God as he is in Truth, and was living in anarchy, rebellion against the Divine Law. For this disobedience men suffer in their bodies, and for this suffering there is no remedy but to get back into the Divine Law. We enter in through the forgiveness of Jesus Christ, but in order to get the benefits of the law, we must keep it. We are to be relieved of all our sins and shortcomings as soon as we conform to the law. "Forgive and ye shall be forgiven." We must enter into the Christ Mind and cross out the personal self. Put on Christ. See yourself as perfect, sinless; also see every man in the same estate. Judge not according to appearance. Enter into a new realm of consciousness. The kingdom has been prepared for us; now let us enter in.

The Christian religion as taught in the world today offers salvation for the soul; but Christ offers salvation also for the body. All must be saved. This salvation comes when we are ready for this wonderful law. The moment we begin to arrange our thoughts under

spiritual law, they come to judgment. Many call this chemicalization. Everything has been going along in the old way, but when Truth enters the consciousness, the thoughts are arranged anew. In this adjustment, the consciousness effervesces like soda water; Truth and error meet, and the battle is on. The body being made up of thoughts, the rebellion extends throughout the organism and there is a disturbance of the old conditions in the whole man. The old is being uprooted and displaced by the new. This is good, and if man holds true to the Principle, and does not resort to anything less for help in the adjustment, all goes well. If he calls the establishment of the new order "disease," and uses material remedies, he arrests the purification and he fails to get his lesson. We must be ready and willing to let our thoughts come to judgment; we must let the sheep and the goats be divided. This division between our true and our error thoughts must be made.

The faculty which we call judgment rules in all of our affairs. We can at any time appeal to the Divine Judicial Department. This means that the Christian does not go to law to get his rights. We all know that man made courts of justice are largely a delusion. One who has Divine wisdom fixes up all of his differences out of court. He knows there is a Divine law of justice and he appeals to that law. All down the ages men have observed that justice comes surely in the end. "The mills of the gods grind slow but they grind exceeding small." You can accelerate the law of justice in your affairs, and in a day bring it into manifestation through recognizing and declaring the justice of Spirit. If conditions of injustice in any department of life are hanging over you, declare Divine Justice, and square yourself with that justice. Desire only such rights as are yours under the Divine Law. Never take anything you do not own in Spirit; rather than take what is not earned, give up what may seem

your right personally. Sooner or later you will have to pay for everything. Never talk about bargains; you will have to give value received in the end for everything you get. Bargains are delusions. If you load up with the idea of personal material possessions, they will sink you into negative material states of mind.

Lay down the law that you will give value for everything received, "But," you say, "values fluctuate." Pay now for your article what you think it is worth now. If you do not, you will have to meet your unjust thought and give account, because it settles back in your own consciousness and will remain until it is brought to judgment and eliminated. It is not safe to juggle with the law for you cannot get away from it. It is a good law and works for our satisfaction and happiness when we go with it. Be grateful for all you receive from man and God. Enter heartily into the spirit of reciprocity. The feeling of gratitude to God is one of the strongest factors in spiritual growth; it is a recognition of the great law of receiving and giving. To express thanks for all good increases that good, and it is through this law that we feed the multitude of hungry soul desires. When you become centered in the Divine Law of Justice, no one can steal from you. No burglars can get in if you are under the Divine Law of Justice. You may have in mind in a subtle way a belief in thieves, and this belief will draw thieves to you. In Spirit, there is no such thing as the idea of losing anything; your own is your own and cannot be taken from you.

The people of God are a peculiar people. They are separated from thoughts of the world and the results of those thoughts. They come into a place in Divine Mind where there is no condemnation, no fault finding, no criticism, no seeing of evil. This is the "Paradise of God," in which Jesus perceived the penitent and forgiving robber would be. Have confi-

dence in the Law and speak it into expression in all your affairs. Simply trusting in a negative way does not bring the law into action. We must get in conjunction with the Spirit of Justice and speak always from its standpoint. Deny all thoughts of injustice. We hold people in injustice by talking about how mean and unjust they are. We are sending them the unjust thought, and what can we expect but that they will receive and carry it out? If some one owes you, instead of talking about suing him, stop and say 'No man owes me anything but love. I know that this one is just and right in Spirit. I speak these words in the name of Jesus Christ, and the Divine Law of Justice is now going forth and doing its perfect work in his name.'

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The Spirit of God in each of us presses for acknowledgement, for manifestation. If we make a conscious effort to let the Spirit operate through us we find it leading in ways of pleasantness and paths of peace. The commonest obstruction of the Spirit is an urgent feeling that we must do all the directing, that we must operate it instead of letting it operate us. So it is sometimes hard to relax; it is also a quite usual thing that this tendency to govern everything is deeply hidden in the subconscious and we are not awake to the cause of the delay in our unfoldment. Sometimes there is a subtle pride that secretly glories in its own resistance.

It is not necessary to labor for the attainment of righteousness; in fact, laboring prevents the demonstration. Expand the being in a glad acknowledgment of the immanent Good. Adopt God into your thinking as you have taken in the fact of air, food and sunshine.

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Do the truth you know, and you shall learn the truth you need to know.—*MacDonald*.

## A LESSON FROM PROVERBS

EDNA L. CARTER

Men read and study many books that they may gain the knowledge which will give them satisfaction in living. No book is more worthy of study for this purpose than the Book of Proverbs. In plain, simple language, it gives some of the deepest metaphysical truths, and deals with the problems of life in a way which shows that the Wisdom of Spirit inspired it.

Beginning with the twentieth verse of the first chapter, Wisdom is represented as a woman, and the figure is carried throughout the first nine chapters. This personification helps us to grasp the idea of Wisdom as something not only omniscient and loving, but tangible.

James says, "If any of you lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him." In Proverbs we find out more about this asking. It is not to be a half-hearted request, but we are to seek as for silver, and search as for hid treasure. Wisdom is to be loved and earnestly sought; the whole being must cry out for her with intense desire, and then she will be found. When she is found she is to be exalted as the chief thing in life; embraced, held fast as the light and joy of living.

While she is to be sought for her own sake, yet it is interesting and helpful to consider the results of finding her. She brings the very things considered most necessary to happiness. Life, health, riches, honor, peace, safety, freedom, grace of body and all good come through her. In Proverbs we find the following texts, all of them being clear statements of what may be expected by one who loves Wisdom above all else:

"Length of days is in her right hand; and in her left hand riches and honor." Prov. 3:16.

"Keep sound wisdom and discretion: So shall

they be *life* unto thy soul, and grace to thy neck. Then shalt thou walk in thy way *safely*, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet." Prov. 4:21, 22, 23, 24.

"Attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thy heart. For they are *life* unto those that find them, and *health* to all their flesh." Prov. 3:20, 21, 22.

"Forsake her not, and she shall preserve thee: love her, and she shall keep thee. Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honor, *when* thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee. Hear, O my son, and receive my sayings; and the years of thy life shall be many. I have taught thee in the way of wisdom; I have led thee in right paths. When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble. Take fast hold of instruction; let her not go: keep her; for she is thy *life*." Prov. 4:6-14.

"Riches and honour are with me; yea, durable riches and righteousness." Prov. 8:18.

"That I may cause those that love me to inherit substance; and I will fill their treasures." Prov. 8:21.

"Blessed is the man that heareth me, watching *daily* at my gates, waiting at the posts of my doors. For whoso findeth me, findeth *life*, and shall obtain favour of the Lord. But he that sinneth against me wrongeth his own soul: all they that hate me love death." Prov. 8:34, 35, 36.

"By me shall thy days be multiplied, and the years of thy life shall be increased." Prov. 9:11.

"The tongue of the wise is health." Prov. 12:18.  
Since so much is to be gained with Wisdom, it is



well worth our while to seek her, and to seek understandingly. Wisdom is sometimes confused with knowledge and understanding, but the three are different as is shown by the following texts: "Through wisdom is an house builded; and by understanding it is established: and by knowledge shall the chambers be filled with all precious and pleasant riches." While they all work for good, each has its own distinctive character. Wisdom is an intuitive prompting to do the things that make for harmony. If listened to and obeyed it will keep one in perfect peace. "Her ways are ways of pleasantness, and all her paths are peace." Prov. 3:17. Wisdom leads along the line of least resistance, or rather along the line of no resistance. It works with the Principle of Being; it is in the Principle, and it adjusts all things in Divine harmony. Having this understanding of Wisdom, we can see how it is true, "The Lord by wisdom hath founded the earth." Prov. 3:19.

Wisdom's part in creation is beautifully set forth in the following passage:

The Lord possessed me in the beginning of his way, before his works of old.

I was set up from everlasting, from the beginning, or ever the earth was.

When there were no depths, I was brought forth; when there were no fountains abounding with water.

Before the mountains were settled, before the hills was I brought forth:

While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

When he prepared the heavens, I was there: when he set a compass upon the face of the depth:

When he established the clouds above: when he strengthened the fountains of the deep:

When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:

Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him:

Rejoicing in the habitable part of his earth; and my delights were with the sons of men. Prov. 8:22-32

There is Wisdom, pure and spiritual; and there is a counterfeit which is called worldly wisdom. It promises all that comes through true Wisdom, but those who follow its counsel are disappointed. Paul declares "The wisdom of this world is foolishness with God," and Isaiah foretells "The wisdom of their wise men shall perish." Paul wrote to the Corinthians, "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with *fleshly wisdom*, we have had our conversation in the world."

When we come to seek Wisdom, then, we must be willing to deny, to put away entirely all the wisdom of the world. "Cease from thine own wisdom," and find and follow the wisdom from above which James describes as "first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

The sayings of Jesus should be studied in connection with the Book of Proverbs, because he spoke words of true wisdom. The Gospels and Proverbs are strikingly similar in their teachings. "Christ is made unto us wisdom," and when we receive his Spirit, we find that we love to obey his commands. They are not hard rules of action, but the word of Wisdom, showing us the ways of pleasantness and the paths of peace.

Worldly wisdom says, "Stand up for your rights. Contend for your own." This leads to inharmonies, lawsuits, and mental strivings and contentions that cloud the mind, and break down health. The Christ wisdom counsels, "Resist not," and loving, willing following of Wisdom leads one up above all mortal, selfish struggling for personal possession, and puts him in the way of the fulfillment of Wisdom's promise,

“ I will cause those that love me to inherit substance.”  
(Notice the number of strong words in this text—“ I ”  
“ will ” “ cause ” “ love ” “ inherit ” “ substance ”  
“ fill ” “ treasures.”)

The wisdom of the world promises honor, but it is only worldly honor and fails to satisfy even when gained. Men toil and struggle, and make all kinds of sacrifices for this will-o'-the-wisp of the world's honor, not heeding the voice of Jesus, “ That which is highly esteemed among men is abomination in the sight of God.” Luke 15:15. “ How *can* ye believe which receive honour one of another, and seek not the honour which cometh from God only.” John 5:44. It is, then, faith-destroying to seek worldly honor. The honor that comes through Wisdom is the honor which comes from God, and one so honored is not vainly puffed up in fleshly wisdom, but has “ the ornament of a meek and quiet spirit which in the sight of God is of great price.”

The world's wisdom has all kinds of means to offer for gaining and keeping health, ignoring as foolishness and ignorance the true wisdom which teaches that it is the character of man's thoughts and words that determines the state of his health.

Again, worldly wisdom proclaims that the personal man has eternal life; that it is not necessary to lay hold of eternal life for man has it whether he has the Christ consciousness or not. But the wisdom of Spirit cautions, “ Lay hold on eternal life. He that hath the Son hath life, and he that hath not the Son of God hath not life.”

And so we might go on, taking up all the blessings possible to man, showing how surely they come if we love, and seek and obey Wisdom, and how surely we fail of them if we follow the ways the world's wisdom suggests for their attainment. Wisdom “ cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued

with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold. No mention shall be made of corals or of pearls: for the price of wisdom is above rubies."

In these days the mind is being studied as never before and laws of mental action are being discovered. One of these laws is that whatever we persistently see in mind becomes manifest in our world. Solomon must have known this law, for he said, "He that hath a bountiful eye shall be blessed." Those who discern the bounty of God, and see abundance and plenty always and everywhere, have a bountiful eye, and they are blessed with abundance.

"The way of the slothful man is as an hedge of thorns." Here is an other evidence that Solomon understood the relation between thought and its manifestation. A slothful man is one who does not think positively and definitely. His way is hedged in as by thorns because he is negative and allows himself to be hindered on every side, instead of going forward with the courage and boldness that overcomes difficulties.

"Death and life are in the power of the tongue." Prov. 18:21. It seems strange that so remarkable a statement should have been read by people in the ages past without awakening in them the desire to know the truth back of it. Now that the power of words is being studied, Proverbs is found to be full of teaching about them.

This lesson is given for the purpose of calling to the attention of any who may not as yet have discovered it, this rich mine of Truth in Proverbs. It is refreshing to turn from books written in language beyond our comprehension to the book of Proverbs, and there find in a few short, simple words the very truth we have been struggling to understand and failing to understand, because the words hid the meaning.

IN THE SILENCE

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In the balmy hour of the morning,  
When the dew-drop is on the sod,  
I lave in the ocean of silence,  
Alone in the stillness of God.  
In the inmost calm do I linger,  
Am blessed that existence is mine,  
As I kneel beside its altar,  
As I bow before its shrine.

In its Temple the spirit is reigning ;  
While the music is sweet within,  
No babel of sounds can molest it,  
Nor distract with its ceaseless din.  
There is light, there is life in the Silence  
When the break of morn is nigh  
And to one who drinks from its fulness  
The fountain shall never be dry.

Thou Pilgrim, o'erburdened and weary  
There is rest for thy soul's delight;  
For the path thou hast found in the valley  
Is leading thy way to the height!  
Thou shalt taste the new wine of the kingdom,  
Drink deep and come into the calm!  
And be girded anew with thine armor  
Ere thou bravest the wrath of the storm!

Come now while the flood gates are open,  
In the Temple of Silence be taught!  
Launch thy bark on the boundless waters  
That flow through the Kingdom of Thought.

—*Eliza A. Pitsinger.*

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The grandeur of strength is in silence  
In the power of quiet and will,  
To turn from life's turmoil and worry,  
To know and to work and "be still."

—*S. Gertrude Cooley.*



"Be still and know that I am God."

#### INSPIRED BY THE SPIRIT OF TRUTH.

**I**T is found when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us freewill offerings, as no charge is made for any service we render.

This Society has been in existence about nineteen years, and has over 16,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 p. m., your local time. The Spirit will adjust geographical differences.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady. Cloth, \$1.00; paper, 50 cents.

*UNITY* is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together we make a rate of \$1.35 for both. *THE SIGNS THAT FOLLOW* is the special messenger of this Society, and all members should read it. Subscription price, freewill offerings.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached day and night by letter, telegraph or telephone. Give name of patient and trouble, in telegram.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep this in mind, and do not send messages to the two departments in one letter. By complying with this request you will avoid delay in receiving answers to your letters, and will also lighten our work.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Address

SOCIETY OF SILENT UNITY,  
Unity Building, 913 Tracy Ave.,  
KANSAS CITY, MISSOURI.

## CLASS THOUGHT

HELD DAILY AT 9 P. M.

*God hath not given us the spirit of fear but of power and love, and of a sound mind. I now put away all worry and anxiety and rest in peace and love.*

## PROSPERITY THOUGHT

HELD DAILY AT 12 M.

*The Spirit of Plenty is active in all my affairs and I have increasing abundance. Praise God!*

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## EXTRACTS

**From Letters Written to Students and Patients  
by the Society of Silent Unity.**

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*These extracts represent the general trend of the doctrine taught at this Center, and they will be helpful to all who are under instruction or treatment :*

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When the deep currents of subconscious thought have built in the belief of negations, it may take time to remove the impressions. The steadfastness with which we hold our God-identification words determines the time and manner of the response. Time is a factor only as we dally with our words and with the application of the principle we seek to use. Instantaneous healing of body and finances is just as possible as healing filtered through years. The instantaneous result comes from the grasp that does not relax one iota of the fulness; the delayed result finally enters as the slow accumulation of power that is gained through years of vacillation between good

and evil. If we believe good in theory and believe evil in fact, the demonstration will be very slow. If we proclaim good in one sentence and give allegiance to evil in a dozen sentences, it will take time to bring all the accounts to the credit side of the ledger.

Faith without works is dead ; we must use God. Faith with works redeems all things. Man has dominion; there is no power to take away the dominion God gave him. If he does not exercise dominion it is because he believes in neither himself nor God.

\* \* \* \*

There are three distinct processes in making a spiritual demonstration of our supply. The first is to perceive; the second is to appropriate; the third is to acknowledge openly. If any one of these is omitted the matter lacks fulness; there may even seem to be a gain, an increase, a response; but the result is impermanent unless we follow all those lines of action.

Your course of instruction here has quickened your perception to the degree that you know your supply to be unlimited and free to your use. You must now appropriate your good. This means to claim it in word, thought, and deed; it means that you are to practice it, use it as you use air, water, or earth. The last step is to confess openly that you have learned and are practicing the presence of God in abundance and that you are filled with the prosperity that is grounded upon the understanding of the permanence and presence of the God-substance. You are to give thanks, secretly and openly, for the good you now enjoy, the good that has come to you through the operation of the law of supply. You must acknowledge God; you must render him his just tribute of praise for all that you know he is in you, all that he brings to pass through you. You must give to God, as well as asking of him.

The foregoing is an outline of the law. Jesus said, "Whatsoever things ye desire, when ye pray, believe



that ye receive them, and ye shall have them." The utmost that we can do for you is to teach you the law; you will have to meet the law in order to reap the benefits it confers. God cannot force his good upon you; he provides infinitely beyond your thoughts; you will have to take of his blessings.

\* \* \* \*

The expression "trial treatment" in your letter gives the key to your disappointment in demonstrating. We must not come to God, trying and testing whether his promise will be fulfilled, but unwaveringly confident that he will and does keep his Word. "According to your faith be it unto you," is the law as you are proving.

"When ye pray, believe that ye have received, and ye shall receive." If you will join us heartily in this promise, you will demonstrate. Have the boldness of faith to say, "I have received," believing God rather than appearances, and the appearances will have to fall in line with your faith. But your faith must go ahead, and not wait until the appearances testify to healing. There is no faith in that attitude.

\* \* \* \*

Do not let your friend's sympathy cause you to magnify the relative's wrong intentions, and influence you to doubt and fear. While friends' desire is always to help, the help they offer is not always according to Wisdom. We think you will be wise if you refrain from discussion of the case with the friend you mention, and in quiet confidence commune with your indwelling Lord about it, giving more attention to his Word to you, than in presenting arguments to him. The personal self wants to explain and argue even to God. Deny this self, and affirm your Christ self, by quiet, trustful listening.

The cause of the trouble in your feet is a thought of duality in the consciousness — that the body and mind are separate. The remedy: "Yet in my flesh shall I see God."

Use all statements that will quicken the body to spiritual consciousness. Go down into your feet and tell them that they are not of the earth but of the Spirit; that the Divine Life circulates freely in and through them. In this way you will "lift up the Son of man." He will be conceived anew in your consciousness, and you will demonstrate for yourself the Immaculate Conception.

\* \* \* \*

In making a demonstration there must be an alert willingness to make grateful acknowledgment of increase along the line we are working. There must also be an accordance between the affirmation and the general thought attitude, the expectancy of mind. To affirm God's abundance in the silence, and to magnify lack in the general trend of thought is the changeability pictured in the words of James, "He that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."

\* \* \* \*

You must be very watchful not to dwell on negatives. You must be willing for other persons to work out their own salvation. It is your great privilege to hold your children in the realization of their divine natures, but you must avoid thinking yourself in any degree responsible for their living or development. You are not their keeper; you are their exemplar and their instructor, to the degree that they will receive you as such; beyond that you must not try to pass.

\* \* \* \*

We are glad to help you to a realization of the omnipresent health, but we never assist in developing

mediumship, nor do we think it wise for anyone to take up such a line of manifestation.

What you are suffering from now amounts to mediumship. You have opened your life to the suggestion of other minds, and are picturing the false conception of life that has separated man from God, in belief, and in an order of manifestation that makes the mind and body to experience pain and suffering. If you would know health you must know God, who is health. You will not know God by allowing your mind and body to be given over to forces that you conceive as being outside of yourself. If you really desire health you must put yourself entirely beyond the influence of hypnotic suggestions of all kinds, and stand boldly and firmly on the fact of your indissoluble union with God. Permit no intermediates. If God speaks to any, he speaks to you. All that God has proffered any in the way of understanding, health, or other good, he now offers you. Accept this good direct from him.

\* \* \* \*

The body of a child is the register on which its associates inscribe their views; Jesus knew this and that is why, when he raised Jairus' daughter he sent out of her presence those who believed in the power of sickness. As far as possible children should be subject to the presence of those who are grounded in the idea of health. At all times these little ones should be encircled by a wall of Christ thoughts insulating them from the touch of adverse thoughts.

\* \* \* \*

If you would have the freedom that is part of the heavenly righteousness, you must not criticise nor consider any less sincere, less worthy, or less enlightened than yourself. You do not have to accept others' views; you must avoid feeling that your views are for the government of any but yourself. God has as many revelators as he has expressions. Receive

your revelation, and act upon it. With others you have nothing to do. God makes no one judge of another, in any way.

The Divine Intelligence will direct you what to do if you place yourself in a state of receptivity toward it. Do this by ceasing to rebel against anything. This is God's world and he will govern it in decency and in order. Each one of us has the freedom that the individualized consciousness takes and acts upon, without trying to interfere with another. The one who seeks to reform another is trying to meddle. Put yourself in harmony with the universal by affirming your oneness with the impartial love of God.

\* \* \* \*

Do not be disturbed or in any way anxious about those who require a sign. God's truth remains the same, no matter who believes, and who does not believe. Manifest your wholeness because you are letting God come into expression by so doing. Let your expectation be from God, let the glory be all his, let opinions vary as they will. "Blessed are they who have not seen, and yet have believed."

\* \* \* \*

You must observe the law of holding on to your good. The joy and health you feel one moment are yours for every moment if you make them yours. Train your mind to take a firm grasp of the desirable things. Guard against letting go by knowing that the blessing is the thing which is always true of yourself as a spiritual being, that it is the state God would have you occupy at all times, that it is yourself as you really are in the Divine plan of life. You can hold your blessings just as easily as you can let them go; there is a vast difference in the result of the two acts. One introduces God to your consciousness, the other excludes him.

## QUESTIONS AND ANSWERS

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I do not seem to understand Miss Carter's article, "Eternal Life Demonstrable," in January UNITY. Do you, in such articles, simply mean that the spiritual man does not die? Why could not Henry Wood demonstrate?—H. C. T.

We teach our doctrine of eternal life so faithfully in our magazine that we do not see how we can make it clearer in this short space.

It is the spiritual man who does not die. There is no other man in reality. This spiritual man is Spirit, soul, body. Study the article you mention further and you will find that it teaches the transformation of the body by the renewing of the mind. In the "Questions and Answers" in the May UNITY, this matter receives further attention.

Be patient with yourself, and trust that the inspiration of the Spirit is your understanding. This will quicken you, and the light of life will shine into your consciousness. Do not strive hard in a personal way to get light, but trust much.

As to Mr. Wood, we must not base our faith on anyone's personality. To do so is to make a way to sure disappointment. What you want to know is the Absolute Truth, regardless of who may or may not succeed in demonstrating.

When we know ourselves as Divine, offsprings of God, made in his image and likeness, we will demonstrate that we are perfect and spiritual, and will no longer appear material. Disease, old age, death cannot come to one who realizes himself as wholly spiritual.

The conscious mind and subconscious mind must be cleansed from the thought of man as in any sense material. The work of cleansing and renewing the subconscious is a great work, and if some do not make the demonstration, they have the privilege of trying the lesson over, and they are not lost as the orthodox

church believes. We teach re-incarnation. Those who do not demonstrate complete redemption, Spirit, soul and body must come to their lesson again until they do demonstrate.

—O—

What is "the devil"?—\*.\*

The devil is the adversary, or adverse thought, which we all have to meet and overcome as Jesus overcame. It is that in us which doubts, and fears, and questions, and disputes and denies God. It is the mortal or carnal mind which is "not subject to the law of God, neither indeed can be." It must be put out of consciousness, denied away, overcome. It is not real. That is, it has no permanency, but can be done away with by declaring Truth.

—O—

Does it not seem strange that no one has attained immortality, if it is the result of right thinking?—C. B.

It has been attained. Jesus Christ attained it, and we are to follow him unto the same attainment. His flesh did not know corruption, but was raised from the grave and perfected.

As to others, we answer, No, it is not strange they have not attained, for they have not done right thinking, and we cannot be surprised that they have not made this demonstration when they have not conformed to the law of right thought.

The "show me" idea was the one the doubters of old brought to Jesus. They said, "What sign shewest thou then, that we may see, and believe thee?" and from the time he taught the Truth about eternal life, many "went back, and walked no more with him." John 6th chapter.

Jesus brought to the race a consciousness, a possibility, which all the people who lived before did not have. This is the Truth about omnipresent Life and how it may be laid hold of and manifested by one who

*believes* in the possibility. "Your fathers did eat manna in the wilderness and *are dead*. This is the bread which cometh down from heaven, that a man may eat thereof and *not die*." John 6:49. Those who listened to this said, just like modern doubters, "This is a hard saying; who can hear it?" "Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead and the prophets; and thou sayest, If a man keep my saying he shall never taste of death." John 8:52.

You see, all these arguments against the demonstration of eternal life are old — very old. We have a friend who says that when one uses these arguments he should paint quotation marks around his mouth.

—O—

Is not man made by his environment? Those who do not have to toil for a living can develop spiritually, but those who must work early and late have no time for spiritual things. If one had a large income so that he could devote his time to study, he would have some chance to grow spiritually.\*.\*

We believe that man is the creation of environment only so far as he is ignorant of the Truth of Being. If the way is open for *one* to make himself a spiritual environment, it is open to all. This is the call of Jesus Christ to the world, "Come unto me all ye that labor and are heavy laden, and I will give you rest." It is the privilege of every one to let go of the world's ways and ambitions and methods, and rest in the consciousness of the wisdom and power of the indwelling Christ. "I can do all things through Christ which strengtheneth me." Those who toil in the world's way must some time be willing to accept the easy way of Spirit. It is not a matter of income, but a realization of God as the Infinite Source of supply, able and willing to meet the daily needs. No promise is made that men shall lay up treasure and then seek God. Read and meditate daily upon Matthew 6:19-34.

Does not the flesh constantly hold us down, shackle us, and imprison us? \* \* \*

You should study the meaning of the word "flesh." "Ye are *not* in the flesh but in the Spirit, if so be that the Spirit of God dwell in you." The flesh, as error, is mortal, personal consciousness, having both an inner and outer aspect. When one knows that he is Spirit, and identifies himself with spiritual consciousness, he will be free from all the limitations of mortal consciousness. The only thing that holds people down and imprisons them is error thought, chief of which is the belief in materiality. You evidently believe that there is lack somewhere of Life, Substance and Intelligence, when the Truth is, there is no lack of the Life, Substance and Intelligence of Spirit anywhere, and it is the denseness of ignorance that blinds us to this All-Pervading Spirit and makes us believe in matter.

When the disciples of Jesus saw him after the resurrection they doubted that he was a real, live, flesh and blood man. But Jesus said to them, "Behold my hands and my feet, that it is I myself: Handle me and see; for a spirit (ghost) hath not flesh and bones as ye see me have."

You can see that it is very important that we have the right idea of "flesh." Except ye eat the *flesh* of the Son of man and drink his blood, ye have no life in you. Wrong ideas, such as the belief in materiality, and sensuality make a wrong appearance of flesh, and instead of immortal, incorruptible flesh of Jesus Christ, there appears the mortal, corruptible idea which men hold in mind, and insist on keeping in mind.

—O—

I do not grasp your meaning when you say the body is not physical but spiritual. \* \* \*

In order to understand the Truth about the body, you must get back into Mind. You cannot understand the cause side of things by studying the effect only.



“Judge not according to the appearance.” When we study our own selves from the standpoint of Divine Mind, many difficulties are removed. We are offsprings of this Mind and must therefore be like it.

In studying the creations of mind, we find that Mind has Ideas, and then that Ideas have Expression. This trinity, Mind, Idea, and Expression is found also in man; in him it is called Spirit, soul, body.. When you want to know the Truth about the body, you must get back into this trinity. In the trinity, there is Expression, and the Expression is just as purely spiritual as the Idea from which the Expression springs. The Truth is that the Life and the Intelligence of Spirit are in every part of the body, and if there were no material thoughts sent into the organism, it would always manifest the perfection of Spirit. Those who persistently see their bodies as spiritual are renewing their minds and transforming their bodies. The renewing of the mind comes through elimination of all material thoughts. Sight is spiritual, and the organ through which sight is expressed is just as purely spiritual as sight itself.

One who does not understand healing thinks that others who discern the Truth and claim health in spite of appearances are telling false-hoods, or are deceived. But those who have spiritual understanding know that there is no other way to demonstrate. So it is with those who discern the Truth about the body. They know that it is not a material, physical garment, but that it is, in Spirit and in Truth, the perfect Expression of the perfect Idea of the perfect Mind, and by affirming the Truth they bring the Truth into manifestation. All redemptive work is established by faith.

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“Keep yourself sunny and the Lord will take care of your saintliness.”

# BIBLE LESSONS

By CHARLES FILLMORE.



## Lesson 12 — June 20

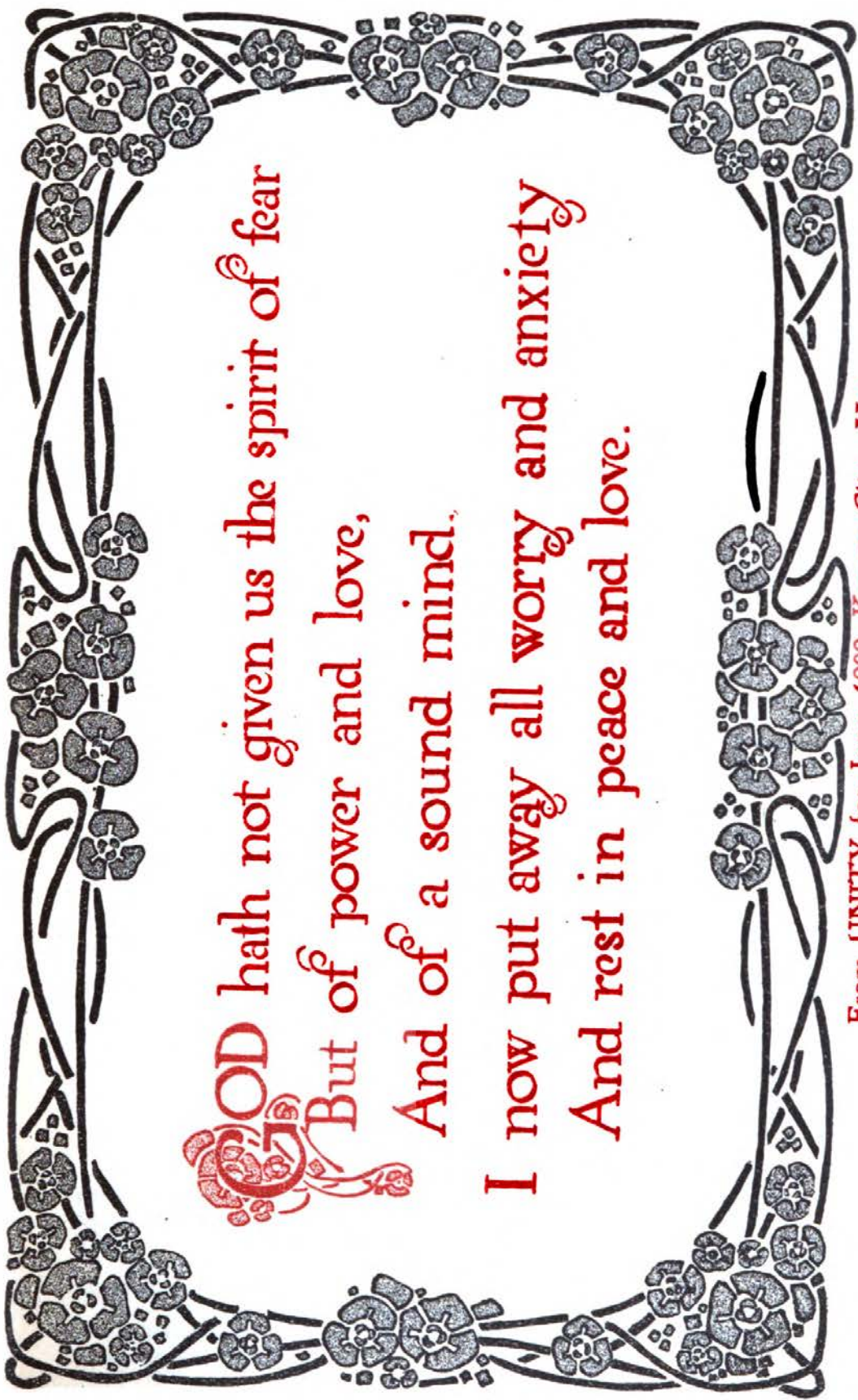
### REVIEW

**GOLDEN TEXT** — *And with great power gave the Apostles their witness of the resurrection of the Lord Jesus.*—Acts 4:33.

The first step in every act is willingness. "A man convinced against his will is of the same opinion still." If a man could bring to bear a force that would at once convert to truth and righteousness all the people, it would fail of its object in the end. Huxley said if he knew of a power that would wind him up every morning like a clock and keep him going during the day without effort on his part, that he would engage its service at once. But there is no such power, and no man would be satisfied with such an arrangement, though it seem at first thought an easy way out of the perplexities of existence.

The will must be dealt with in every movement, because it is the very essence of self-consciousness. It is therefore very proper that the conversion and work of Saul should occupy much space in this quarter's lessons. Saul represents in this symbology the human will. In all permanent character building, the action of the will is based upon understanding. These two go hand in hand. They are the Ephraim and Manasseh of Scripture, whose allotment in the Promised Land was in joint ownership.

The conversion of Saul was preceded by a great light of Spiritual Understanding. Saul means *commander*, which typifies the will in its personal domi-



GOD hath not given us the spirit of fear  
But of power and love,  
And of a sound mind.  
I now put away all worry and anxiety  
And rest in peace and love.

From UNITY for June, 1909, Kansas City, Mo.



nance. It recognizes no master or guide save self-gratification, and it grows large in its own conceit. King Saul is a type of this unregenerate will. Mystics say that he was a former incarnation of Saul of Tarsus. After the discovery that there is a Wisdom greater than the personal will, its name is changed to Paul, which means *little*, and its character is converted from the violent and oppressive persecutor of things spiritual to the devout and obedient champion of the invisible Christ.

It should not be construed that the will is weakened by conversion. It is made stronger in every respect. Acting in harmony with divine law, its work is silent, and to the superficial onlooker it seems "little." Saul was a slashing figure in suppressing the few early Christians, and carried the authority of the mighty Sanhedrin with a high and cruel hand. But when the conversion came he went forth with one companion and a "price upon his head." He was a very small figure in that day. It has taken the centuries to prove how great was that quiet but steady and persistent planting of the Gospel among the Gentiles.

The quiet, silent work you are now doing on the inner planes of consciousness may seem quite insignificant, but do not be deceived, "Whatsoever a man soweth that shall he also reap."

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### Lesson 13 — June 27

#### TEMPERANCE LESSON — Romans 13:8-14.

8 Owe no man anything, save to love one another: for he that loveth his neighbour hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: love therefore is the fulfillment of the law.

11 And this, knowing the season, that now it is high time for you to awake out of sleep: for now is salvation nearer to us than when we *first* believed.

12 The night is far spent, and the day is at hand : let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly, as in the day: not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh to *fulfill* the lusts *thereof*.

GOLDEN TEXT — *But put ye on the Lord Jesus Christ* — Romans 13:14.

The first verse of this thirteenth chapter of Romans reads, "Let every soul be in subjection to the higher powers. For there is no power but of God: the powers that be are ordained of God." Every true demonstration of the Divine Law has at its foundation the recognition of the "higher powers." Man in personal thought finds himself a weakling both in understanding and power. But let him invoke the "higher powers" of Spirit, and he at once becomes more than man. Jesus said, "I do nothing of myself, but as the Father taught me I speak these things."—John 8:28.

To be in subjection to the "Higher Power" is the highest goal of human attainment. The spirit of obedience is the spirit of love. Love is the most obedient thing in the universe. It is also the greatest worker, and will accomplish more for man's happiness than all other agencies combined. If you want a servant that will work for you night and day, get in touch with Divine Love.

But there are obstacles in the mind that interfere with this intimate fellowship with Love. One of them is that we owe our neighbor something besides love. For some wrong, fancied or otherwise, we think we owe him a whipping, or at least some severe punishment. The higher powers tell us that we owe him *love only*, and by sending him the word of love the law will be fulfilled and the barrier burned away.

Then, if we have broken the important points of the decalogue, the law of love will be hindered. We must make friends with everybody and everything in order to have this mighty worker, Love, carry out for us the Divine Law. Adultery covers a wide field of untrueness. Mixing truth and error is adultery. The lust in thought for the sensations of sense fills full the measures of this sin.

“Thou shalt not kill.” That you have not murdered some human being is no proof of your innocence. Have you taken life or caused it to be destroyed in any of its manifestations?

“Thou shalt not covet.” God is your inexhaustible supply. This supply cannot be manifest unto you so long as your mind covets things, yet thinks that they are beyond its reach. Hold that what you desire is yours *now*, and God the source.

“Love worketh no ill to his neighbor.” Never allow the thought to go from you that ill may come to anyone, no matter how much he may seem to merit it. We are prone to call down upon people the vengeance of the law without really meaning to injure them. We see them doing wrong, and we mentally say, “You will suffer for that.” This is error. Divine Love would move us to a thought of helpfulness, and escape from the effects of wrong doing. Be prompt to see good paramount everywhere. Do not cast any stones; do not call down the law upon any. “Neither do I condemn thee; go in peace.”

The sense man is asleep. We wake him by calling into action the higher powers of thought. In this manner he is saved from his ignorance. The drunkard is submerged in sense—he is asleep to his higher nature. He can be awakened by calling to him in silence, “Put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof.”

### Lesson 1 July 4

PAUL'S SECOND MISSIONARY JOURNEY—Antioch to Philippi—Acts 15:36-16:15.

Print Acts 16:6-15

6 And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia:

7 And when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not;

8 And passing by Mysia, they came down to Troas.

9 And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us.

10 And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them.

11 Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis;

12 And from thence to Philippi, which is a city of Macedonia, the first of the district, a *Roman* colony: and we were in this city tarrying certain days.

13 And on the Sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down and spake unto the women that were come together.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: Whose heart the Lord opened, to give heed unto things which were spoken by Paul.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide *there*. And she constrained us.

GOLDEN TEXT—*Come over into Macedonia and help us.*—Acts 9:16.

Paul and his companions entering Europe is symbolical of opening up in the consciousness the Word of Truth where it had never before been realized.

The body is pervaded by a life and intelligence which has formed a little world of its own. It has no knowledge of the higher life of the Spirit. It has to be regenerated—born from above. The spiritual spark is carried by the Converted Will, Paul, and it has to meet obstacles of various kinds. The lands and towns through which Paul passed represent some of these. For instance Phrygia means *dry, barren*;



Galatia, *white*, but lifeless ; Asia *muddy, boggy*. The Holy Ghost forbade Paul speaking the Word there. When guided by the Spirit we are led to develop along the lines of least resistance and where the conditions are most favorable. We should not be discouraged when we strike the barren places, nor waste our time in trying to quicken the localities that are at present too negative to respond. It is the experience of those who regenerate the body that a certain fiery element is necessary to give action to the watery negative parts. This is referred to in this lesson. Macedonia means *burning adoration*, and is representative of that enthusiasm and energy of Spirit which sets the whole man aflame. It is necessary that this phase of the consciousness be cultivated, because without it a certain passivity sets in that is content with the battle only half won.

Philippi means *powerful and warlike*. It is necessary to stir up this fiery power in the man when he gets into dry, watery, barren states of consciousness. The vision of the man in Macedonia crying, "Come over and help us," is the discernment of this inner fervor which needs stirring up. It can be done by affirming that all obstacles and barriers to the supremacy of Spirit are now cleared away. Then, like Paul, make a straight course to Neapolis, the *new city*, or center of action. This means concentrate all your energies to the accomplishment of your purpose, and you will surely get there.

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## Lesson 2 July 11

PAUL'S SECOND MISSIONARY JOURNEY -- THE PHILIPPIAN JAILER — Acts 16:25-48.

Print Acts 16:25-40

• 25 But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them;

26 And suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and every one's bands were loosed.

27 And the jailor being roused out of sleep, and seeing the prison doors open, drew his sword, and was about to kill himself, supposing that the prisoners had escaped.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 And when he called for lights, and sprang in, and, trembling for fear, fell down before Paul and Silas.

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house

32 And they spake the word of the Lord unto him, with all that were in his house.

33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his immediately.

34 And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God.

35 But when it was day, the magistrates sent the serjeants, saying, Let those men go.

36 And the jailor reported the words to Paul, *saying*, The magistrates have sent to let you go: now therefore come forth, and go in peace.

37 But Paul said unto them, They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? nay verily; but let them come themselves and bring us out.

38 And the serjeants reported these words unto the magistrates: and they feared, when they heard that they were Romans;

39 And they came and besought them; and when they had brought them out, they asked them to go away from the city.

40 And they went out of the prison, and entered into *the house of Lydia*: and when they had seen the brethren, they comforted them, and departed.

GOLDEN TEXT — *Believe on the Lord Jesus, and thou shalt be saved. thou and thy house.*—Acts 16:31.

Paul and Silas represent the Will and the Understanding in their work of clearing up the consciousness. Paul had cast the demon of "divination" out of the damsel who "brought her masters much gain by soothsaying." This "damsel" is that in man that believes in the occult and mysterious; that there is a realm hidden just beyond the surface where the unknown and the past and the future may be revealed. This belief in the "occult" is the result of ignorance and superstition. Victor Hugo said, "There are no occult truths; all is luminous." This superstition should be denied out of consciousness in

the name of Truth Demonstrated, the Lord Jesus Christ.

Those who believe in the revelations from this assumed occult realm also think that it is the source of much profit — that it brings gain in science, literature and finances. When this error is cast out they call down the man-made law and put in prison the Will and Understanding.

But the incarceration is temporary because of the power of the illumination that lies back of Paul and Silas. Instead of discouragement and sorrow, they sing and praise and pray. It is said that Christianity is the only religion that inspires men to sing. Mohammedanism has no hymnal, nor has Hinduism, nor Buddhism. "No glorious outburst of sacred song from the hearts and lips of the people ever awake the echoes of any Oriental temple," says a religious historian. Singing sets into action the thoughts and they become dynamic, and when there is a conscious connection with the great source of energy, Divine Mind, the very foundations of the prison are shaken and all the doors open and those who are bound find themselves free.

Paul never missed an opportunity to make a convert. Instead of escaping from the jail and the jailer, he remained and converted the whole family. When through the power of the Spirit, you have made a demonstration do not leave it incomplete but bring into spiritual harmony all the factors entering into the problem. Fear makes men timid and weak. Right where they should follow up a victory by standing their ground and declaring their Roman citizenship, they sneak away. Paul claimed everything in sight — and out of sight. When the city authorities arrested him he demanded the rights of a Roman, and when the church authorities questioned his teaching he told them of his heavenly vision. His fearlessness was the strong point of his character. Truth to him came

first and the things of the world second. This is what made him the Great Apostle — he was Will personified in conjunction with Understanding. When these are joined in consciousness man is equal to any emergency.

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## IN THE TWILIGHT

EMMA FISK-SMITH

I sat with my soul in the twilight,  
In the hush at the close of day,  
And I thought of the end of striving,  
And the toil of the upward way.  
I hearkened there in the silence  
For counsel my soul would give,  
When my heart was waiting and tender,  
And my mind was unbarred to receive.

And soon from the depths of my being,  
A still, small voice that I knew,  
Came softly in gentlest whispers,  
But its message was strong and true,  
And my pathway became illumined  
As I pondered the words of grace.  
The gleams that my soul had reflected  
From the light of the Holy Place.

And my drooping courage was quickened  
As I sat alone with my soul,  
For I knew that strength would be given  
While I faced toward the shining goal,  
And I seemed to have found "still waters,"  
And to rest in "green pastures" broad;  
For there in the peace of the twilight,  
My spirit had talked with God.

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"By the use of imagination, you draw around you conditions similar to those you picture. Through your atmosphere, which is determined by your thought, you become connected with the universe, and attract according to the quality of your atmosphere."

## MY GOOD

H. EMILIE CADY

“The good that is for me is my God. My God is Life, Intelligence, Love, Substance, Omnipresence, Omnipotence, Omniscience . . . My God is my Good, my Intelligence, my Love, my Substance.”

Was there ever a more sweeping, all-comprehensive statement of Truth than the above, formulated I think, by our beloved friend and teacher, Emma Curtis Hopkins, a few years ago? The Spirit of all the good there is in the Universe is God. He is the Substance of all things. He is the Invisible Something pushing through the old, apparently lifeless buds just now as “newness of Life” where only death has seemed to be for months. He is the Resurrection Power. He, the perfect life, is thus always trying to get into manifestation through grass and trees and people, through all visibly imperfect things, to make each absolutely perfect of its kind.

He, God the Father, is the great whole of Love. There is but one Love in all this universe, but an infinity of its manifestations—a little came forth here and a little there into visibility. We speak of our love or our life or our power to do, or our substance (material). There is but One, one great universal whole of Love, of Power, of Intelligence, of Life, of Substance, and this One comes forth through millions of forms and manifestations. We try to cultivate love; the mortal tries to get to itself power; power to rule other mortals, power to get money, power to be at the head. We try to use our brain to get success in business. Everything fails. Why? Because we have been running out after the *visible manifestation* without knowing or realizing that the external must of necessity be a manifestation of the within.

Our study, our dealings should be directly with this Something within, with this same Life, this same

Omnipresent Power that silently and all unseen pushes itself through the withered bud from within. It needs no help, neither can the carnal or mortal mind find out by study its manner of working. Like the wind "it bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth." It makes no splurge to attract attention, and it calls for no human approval or disapproval. It just follows the law of its being to manifest all the fulness of good and beauty and perfection.

This Infinite God, our Father, the perfect, great whole at the foundation of all visible good, seems to have but one all-including desire, viz: to get into manifestation as *fulness to overflowing*, of Life, Love, Power, Wisdom, Substance. He is the great, inexhaustible reservoir of all Good, of no use or satisfaction to himself only as he can come forth into visibility in some form of perfection. The coming forth of this incomprehensible fulness must always be through the Christ, the spark of Divinity at the center of every created thing, which is the fountain of all Good within us, ever supplied and replenished from the great reservoir of unlimited Good, and from which it is never separated. There is no other way under heaven for any good to come to us, no other name given whereby the human may be saved and filled and renewed but by the way of the Christ.

What do we want today of Good? "The Good that is for me is *my God*." Does that mean that I must be content with a sort of intangible, indefinite, unsatisfactory realization of an invisible God, and have nothing that one wants in this life, give up all longing for beautiful things and for the good here and now? Not at all. "The good that is for me is *my God*." Turn the statement around and see what it really means. "My God is my Good. My God is my Life, (the life and health of this body

which is a visible good); my God is my Love (which fills to visible fulness the desire for companionship); my God is my Substance, (which is visible supply and support). My God IS. Not my God will give me life, love, wisdom, substance, but "My God IS, my life, my love, my wisdom, my support."

Do you believe he IS? If so where is your God this moment? Is he far away? Is he ever separated from you? Could he be for one instant separated from you and you not cease to exist? Nay, verily. He is the great whole, the *one* beside whom there is none other. And all the life, love, wisdom, whatever good we have ever known has been because of the constant outflow of this one through the Christ, the anointed at the center of each one's being, into visibility. When let, unhindered by our doubts and fears, our tenseness and unbelief, it flows out from the invisible just as it flows out from the center of the apparently dead buds and blades of grass until it becomes visible, and we see with these mortal eyes "newness of life" in our bodies and in all our affairs.

This "Newness," this "Fulness," this Substance, all unformed as it is, always takes the form of that through which it flows, "to every seed his own body." "There is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds," to be sure. There are trees and grass and man; but One is the Life of all.

There is more life desired, there is more wisdom needed, there seems lack of substance. This Newness, this Fulness which is inexhaustible, unchangeable, unfailing, comes forth in obedience to our spoken word and becomes newness and fulness with just the form of body (or visible form) we claim for it.

My God is my life, my wisdom, my power, my substance. Is not my God here, right here present with me now wherever I am? Is he not in this Christ within me (I in them and thou in me) waiting to start silently

and invisibly, into active movement toward visibility as "newness" and "fulness" in the present seeming lack, just as he does in the grass and buds, until *perfect fulness* reigns in every department of my life where I believed emptiness reigned?

Think no longer that your good of whatever nature is separated from you by either time or space. How can it be so when "My God is my Good" and my God is never absent from me? Neither time nor space, nor the cunning or selfishness of any mortal man can separate you from your own. Can anything get between God and his Christ in you? Impossible, for the Christ is very God of very God come forth from the bosom of the Father. Can God be separated from himself? Can anything or any personality get between you and your indwelling Christ? Not for an instant. "For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present nor things to come, "Nor height, nor depth, nor any other creature (created thing) shall be able to separate us from the love (the Presence) of God which is in Christ Jesus our Lord."

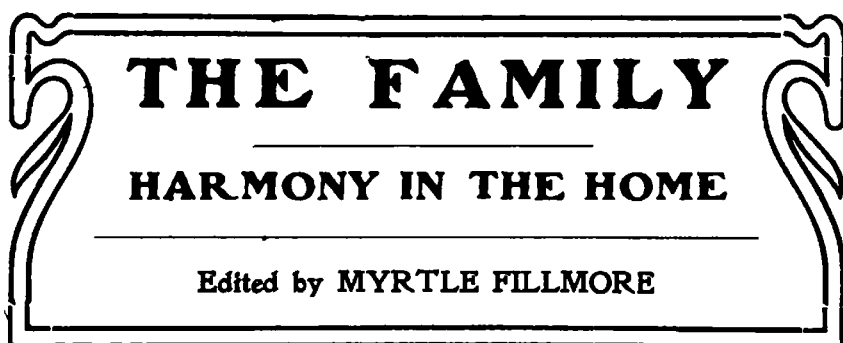
"My God is my Good." Can anything, then, get between me and my good, between you and your good, (no matter what form of good either of us desire) either now or ever? Is not our good now and always "hid with Christ in God" ready to manifest itself at our persistent bidding? My Christ within me is the way of access to all my good. This is the Open Door through which all my Good, my life, my power, my wisdom, my intelligence, my substance must come into my visible possession as a reality. My God (in Christ) is my support and my defense made visible.

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The aim should be perfection;  
Patience the road.

— *Robert Browning.*





## THE CHILD AND INTUITION

[An article by Louise Downes, under the above head was published in the magazine *Mind* about the year 1904. It was so true and helpful that we preserved it with the thought that we should sometime have a department in *UNITY* devoted to the family, where it could be used with profit. The following are extracts from this excellent article:]

The desire and purpose of a true parent is to become as soon as possible unnecessary to the child. All friendship rests upon harmony of disposition and integrity. You are seeking an expression of friendship, not of possession, with the child. You are not ruling each other. Your problem and that of the child is the same — the problem of self-knowledge and self-government.

You cannot give your child anything; it has come to take possession of its own; it has come after that which belongs to it.

In achieving for yourself you achieve for your child. Its breath is the atmosphere of your soul. Twenty years ago the problem was, "How shall I dominate my child?" Today, in solemn recognition of its divine voice and right, we ask, "How shall I set my child free? Free to obey and to be led by its own eternal voice of truth?" It faces no danger save from ignorant desire to think and live for it. The child is safe with itself.

God came *with* the child and planted the voice of truth in the child. It faces no danger save from the ignorance of its trainers. Your problem is to be, be,

be, Be; for it breathes from your mental atmosphere. To *be* is to rule. You and the babe have come upon the same errand. You can journey with it, not for it. You have come to express yourselves (O joyous comradeship!); to apply the wisdom which was yours since the world was, *together*; come to remember and apply wisdom and get the experience which is knowledge and understanding. It has only come to walk beside you; this child of yours brought the plan of its life with it. The intuition of the child knows that plan. All the wisdom it needs is knowledge of itself; it brought with it the wisdom which the soul will throw over into the child's mind as it meets experience and *needs* its wisdom; for the mind, before you begin to educate it out of its function, is the perfect servant of the soul, one of the vessels filled with the wine of life at a marriage feast. Modern education, the instant the soul begins to use its vessel (the mind), fills that vessel with the ignorance of earth, usurping the home of the soul until "the son of man" (thought) hath "no place for his head." The mind is to obey the voice of the soul, it is not to set up a clatter of its own. -

Universities are not fountains of wisdom; fountains of wisdom are human souls. The problem to-day, to the thinking parent, is to see that education is not robbing the child of a divine heritage, the intuition, the voice of truth, the voice of divine authority within him. To discern truth is to become conscious of law and obey. You cannot substitute your law for the law of the child's being. Perfect obedience and perfect freedom are one in the true law of the child's nature. Obedience to that *law* will be obedience to you. Motherhood must know *the law* before she can have divine obedience.

I am not writing of lawlessness or license; I am writing of obedience, which is freedom; writing of perfect poise and perfect love; the love which knows

no obligation or possession. Duty and obligation serve you and hold you steady *by the will* to the truth mark; they serve manhood and womanhood in the place of love; they are not the perfect love of the law which makes freedom obedience and not license.

I am not writing of animal parenthood; I am writing of a new parenthood born of an awakening force in Nature's man. There is a crown of motherhood; womanhood has not yet worn that crown, but an angel is hurrying to the planet Earth with a new song and a light which cannot be hid.

The entire trend of modern education is to place the mind upon the throne of the soul. It is thus that Paradise was lost. The brain belongs to the soul, to intuition. A man may be learned in the coming era and never see a university if his mind has learned its function of "vessel."

We only learn that which we already know; when we become conscious of that which we already know we say we have learned something. What else did Plato teach?

The business of the soul is to throw over into mind the wisdom it brought. The intuition is the messenger between mind and soul. The mind is to receive and record the message of the soul. This it does in the child before the mind is a "den of thieves." Our business today is the clearing of the Father's house that the vessel may be filled. Old habits of thought are to be scourged.

Parentage is not possession; parentage is privilege; parentage is opportunity.

You hold a babe in your arms. What has happened? Nothing to change the purpose of your life, the development of self. Life will bring you but *one* duty toward that babe—the *highest development of yourself*. If you hold your child as a possession, an obligation, a something to be trained, pushed and pulled in the direction *your* vision indicates, you de-

clare yourself upon the animal plane of parentage. Your reward will be the reward of animal parentage. Your child's love will mean simply thanks for the sustenance you gave that child's existence. Its love for you will cease after its animal necessities are provided for. Your relation after that will be one of duty and obligation, not love.

The incident of birth does not mean ownership or comradeship. Birth does not bring affinity or relationship. Your child will reverence you just as much as you reverence it. Your relationship is declared at the moment you make for it an incarnating center; your motive toward it, your sincerity toward it, your love for it, your relationship for all the years of your life are found at that moment. The affinity cannot be made or patched up afterward; possession, obligation, responsibility, sacrifice for your child are all centered and confined to that moment of attraction. Its friendship with you is established then, if there is to be friendship.

You ask no obligation of your child because you bore him; you will not force upon him a friendship which is not an affinity of soul and mind *because* you bore him. Motherhood does not flow from the fact that you gave consent to existence. If you find comradeship with your child it will be upon the plane of comradeship; he will love you for the same reason he loves another. The fact that you bore him will strengthen his sense of duty towards you, but that fact will never create love towards you. And why should it? Bearing children is not motherhood or fatherhood.

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The experiences which the child is to have is a source of anxiety to you; there is no problem about the child's experience to its soul. The soul holds the picture of its life, and your boy or girl will obey the voice of truth within it, if free to do so. You give

your child to the God within him. "He watching over Israel slumbers not nor sleeps." The child embodied to awaken to its own knowledge, not to yours. It did not come to be "brought up." Israel to the ancients was the creative faculties journeying to the Land of Canaan, or the upper brain, unused in the race today.

## SLUMBER SONG

SARAH F. MEADER

Now I lay me down to sleep,  
 The weary day is done,  
 I know the Lord my soul will keep,  
 The Lord, the Loving One.  
 The care-filled garments of the day  
 I gladly lay aside.  
 I know no fear, since God is here,  
 In safety I abide.

I hear the sea waves on the sand  
 In slumbrous cadence fall,  
 Like pulse-beats of the One Great Heart  
 Where life includeth all.  
 The night winds whispering through the trees  
 Respond to restless deep,  
 Thy voice, Lord, calling through the dark,  
 "My child, lie down to sleep."

The soft night shadows shut me in,  
 My heavy eyelids close,  
 I know the Eye that never sleeps  
 Will guard my night's repose;  
 I know thine all enfolding Love  
 O'er me and mine will keep  
 A shepherd's care. In love and trust  
 I lay me down to sleep.

Lord, thou art with me through the night,  
 Since Thou art everywhere,  
 And I shall wake to see the light,  
 Still folded in Thy care.  
 Oh, blessed trust, Oh, holy faith,  
 My heart forever keep.  
 I know no fear since God is here—  
 I lay me down to sleep.

## LITTLE CONTRIBUTIONS

In the fifth chapter of Matthew, 11th verse, is a thought, or perhaps a law, that I find I never seriously believed before. It reads, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; for great is your reward in heaven."

It must be the most satisfying thing in the world to know that one is among the "blessed" when once the reason for it becomes plain. I am told to "rejoice and be exceeding glad, because great is your reward in heaven," when I have all along been doing something very near the opposite of rejoicing. Now, I am trying to see how and why it is that my reward is great. I know it is not to be great in outward manifestation, because Jesus expressly says: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." The surprising part of it is that we are always told to "be of good cheer," "rejoice and be exceeding glad," right in the midst of apparently the most trying circumstances, thereby proving that there is a Power within sufficiently strong to make us entirely oblivious to all outward lack of harmony. God says, speaking through Isaiah, "I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid . . . and hast feared continually every day because of the fury of the oppressor?" thus signifying that, in reality, it doesn't exist at all. Then, if God is my defense and deliverance and "beside him there is no other," it follows that there is really nothing to be delivered from, no matter how insistent the appearance may be. Sometimes a sweeping conclusion like this seems almost too good to be true, but I suppose that nothing can by any possibility be too good to be true, so I am trying to realize it in all its fulness, let it change my horizon as it will. I do not know how long it will take, but it is an attitude of mind that will probably require cultivation, considering what went before, and the situation calls for a great deal of humility. That is one grace that has never been developed to any great extent in my nature, but the other day I stumbled upon a verse that fairly opened my eyes and made me see that it is most desirable. It is this; "For thus saith the high and holy One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

One thing that helps me to realize the Infinite strength that sustains me is to try to imagine what the aggregate amount of strength that it has taken to sustain and keep me going from the

time I first lifted an arm as an infant up until the present time, would be. If it could all be collected and measured, the strength I have expended in physical movement, in mental application, etc., throughout nearly thirty years, the sum total would be several times greater than the power of Niagara, to say the least. And yet it keeps coming, just as fast as I can use it, or can realize that it is actually there, a calm, irresistible, exhaustless Force, that will continue throughout the ages to uphold and direct me. How can I be weak, except in so far as I sever my conscious connection with this Almighty Power?—S. T.

I feel very happy tonight and have a very great feeling of safety and confidence in the Spirit within. Last night as I sat in the silence I felt grandly elated; after a while I thought it time to get up, but there seemed to be a power holding me back. I closed my eyes again and immediately I seemed to be pure Spirit, I could not feel my body on the chair—I seemed to be in unlimited space. How long I remained so I do not know. I had been affirming: "The Word of God is quick and powerful; His Word runneth very swiftly," and when I desired a message from Spirit the Voice said, "Freely ye have received; freely give!" So I *know* that financial help is even now on the road for us and am giving thanks. The thought came to me last night that the Father is indeed the Light of the World—the radiator of all Light, and we in turn are his little lamps, drawing our light from the great unlimited Source. Jesus Christ in like manner reflected this light, and in such a perfect manifestation that he was, is, and ever will be the living example of every Christ-child! May God grant that we may ever willingly sacrifice all petty, worldly pleasures and present ourselves willing and waiting for blessed communion with the Holy Spirit within!

Thou God, art everlasting Love  
 Around, about, beneath, above.  
 Thou fillest with thy Strength and might  
 The Universe with Life and Light.

— M. H.

I will tell you of a very interesting case that has come under my advice recently. A little more than two months ago I came in contact with a man who was paralyzed ten years ago. His whole left side was completely useless, so that he had not been able to do anything for ten years. He was terribly afflicted with constipation and with a severe kidney trouble and had epilepsy very seriously, having a fit almost every morning. He was a very fine man in character, and at the first interview I had with him, he believed what I said, and started to follow my advice. In a short time he

was free from constipation and the kidney trouble was overcome. He has not had an epileptic fit since I met him, has entirely overcome the morphine habit, which is a terrible habit to break, but it is a thing of the past. His paralysis is gradually being overcome. His left arm and leg were perfectly stiff; they are now limbering up, and the veins are filling up with blood. I am confident that he will completely and entirely recover from the paralysis. He is about sixty years of age. All this has been done in about ten weeks. You can see from this the mighty power there is in the New Gospel of Health to overcome disease in all its forms.—C. C. HASKELL.

A lady who is a spiritualist told me that she got much help from spirits who came daily to her, and helped her and gave her good thoughts. I told her that I also had good helpful thoughts given to me but that I could not give the dead any credit for them, but realized the Christ and the God within. She could say no more, but sat and meditated for a few minutes, and when she went away she told me I had given her some new thoughts. "Why seek ye the living among the dead?" Luke 24:6.

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek to their God? for the living to the dead?" Isaiah 8:19.—E. H.

I realize this, that the power that heals all our afflictions comes from within, and that when I am in harmony with the laws of my being, then I am in harmony with the laws of God, for God is being, and God is law, and law is inexorable. Therefore any treatment or train of thought which will bring these thoughts into conscious realization will heal.—MRS. A. S.

Whenever the mind becomes narrowed down to those things which are perceptible through the organs of sense there is little hope of progress. But where it can close the avenues of the senses and indulge in serious and searching introspection and self-analysis, it expands just in proportion to the power of its concentration, and connects itself with the great forces of the Universe; it is one with and a part of the Universal mind, and consequently with Deity itself. Most people are dependent for happiness on causes and conditions outside of themselves. All such sources of happiness are liable to disappointment. True happiness comes from within and is independent of anything outside of the mind, and its connections with the great mind currents of the Universe. Very few people understand this kind of happiness, because they do not understand anything which does not come through the avenues of



sense ; but to the advanced mind there are other avenues besides those of the five senses, and through these avenues the mind derives its happiness independent of all sensation.—MRS. H. D. J.

In the spring of 1901 smallpox invaded our home. Every one in the house, except myself, took it. There were six cases and some of them were very bad. For eight weeks I nursed these cases, sat up with them at night, and was exposed to cold, fatigue, and to the disease in every stage. I used no (material) preventive, no precaution, no vaccination but wrote to a healer for help and protection, believing that it would be as easy for God to preserve one from the disease as to heal one after taking it. I went through the entire siege in my usual health, and did not have the slightest symptom of the disease.—M. N.

"Thou shalt love the Lord thy God with all thy mind, and soul and strength, and thy neighbor as thyself."

How shall I love my God?

By finding in myself his image in which he created me. By finding the kingdom of heaven which is within me — omnipotent love — and letting it fill me, spirit, soul and body, till I am radiant with life, love and beauty, and thus realize my destiny as his child.

How shall I love my neighbor?

By seeing in him, no matter what he seems to be or thinks he is, the child of God, splendid, beautiful and free, which he really is.—MARY FRY.

The thing that goes the furthest toward making life worth while,  
That costs the least and does the most, is just a pleasant smile.  
It bubbles from the heart, that loves its fellow-men,  
'Twill drive away the clouds of gloom, and coax the sun again ;  
It's full of worth and goodness too, with manly kindness blent,  
It is worth a million dollars and it doesn't cost a cent.

There is no room for sadness when we see a cheery smile,  
It always has the same look,— it's never out of style,—  
It nerves one on to try again, when failures make us blue ;  
The dimples of encouragement, are good for me and you.  
It pays a higher interest, for it is merely lent,  
It's worth a million dollars and doesn't cost a cent.

—John Wink.

"If anything disturbs you, it means that there is a weakness in yourself that you must find and overcome."

## NOTES FROM THE FIELD

JENNIE H. CROFT

From Denver we learn that "The Psychic Science Company" of Colorado has been formed and that they are looking forward to the erection of a four story building to be devoted to advanced Thought. One of the features of the building will be a lecture Hall, to which all exponents of the Higher Thought are welcome to come and deliver their message to the people of Denver. New Thought book stores, a printing plant, class rooms, etc., are to have space in this building.

Mrs. Agnes McCarthy Lawson is leaving her ministry in the First Divine Science Church of Seattle, Wash., for a larger work in the lecture field. Mrs. Lawson is well fitted for this department of work in the spread of the Gospel of Truth, and will make it a success.

The Independent Printing Co., San Diego, Cal., is sending out two new papers. One, under the title of *Freedom*, is a New Thought vehicle with L. R. Andrews as editor. Its motto is, "Spread the Truth that Frees Humanity." This is a monthly paper; price, \$1.00 a year. The other is a weekly newspaper called *San Diego Independent*, and is free from reports of murders, scandals, etc. It will contain a column on New Thought. Price, \$1.00 a year.

The Center in Cripple Creek, Colo., has named itself the "Unity Bible Class." The secretary writes that they are doing a good work with very faithful members. The younger members are developing beautifully. The blessings of UNITY are upon its namesake.

Mrs. S. E. Myers is conducting a Unity Branch Library in Salt Lake City, Utah. She may be found at 626 East South Temple Street.

We extend a cordial welcome to a new paper called *The New Way*. It is published monthly in the new state of Oklahoma, at Oklahoma City, Virginia Graves is the editor, and we note with pleasure that our friend Judge H. H. Benson is a contributor. With these two powerful ones at the front of the enterprise, the paper cannot be other than a success. *The New Way* is already entered upon our exchange list.

Unity Bible Lessons by Mr. Fillmore are growing in favor. The Center in Aspen, Colo., under the leadership of Mrs. M. L.

Ross, has taken for its study the Bible Lessons in UNITY, and report increasing interest and larger numbers in attendance at the classes.

Myra G. Frenyear, who is our Branch Librarian in San Diego, Cal., and a successful teacher and healer, has moved from 1725 Fourth St. Regular Wednesday afternoon meetings are now held at 1916 Third St., where Mrs. Frenyear will be pleased to see all interested in the Higher Life.

Mrs. Sophia Van Marter, who has been associated with the Unity Society in Kansas City for the past two years, and who is a most capable and successful teacher and healer, is going to the Pacific Coast for the summer, and will be open to engagements anywhere in that locality. Mrs. Van Marter is one who embodies in her word the very substance of the Spirit and adds character to the teaching she gives, for she *lives* the Truth she proclaims. As an accomplished lecturer she meets with favor, and many testify to her ability to heal. She has endeared herself to the whole Unity household, and goes out from us with the love and blessing of each one with whom she has been connected. Unity Society endorses and recommends Mrs. Van Marter, knowing that any society or community which may secure her services will receive great benefit. Address, Mrs. Sophia Van Marter, care of Arthur L. Loveless, Secretary Divine Science Center, 224 Arcade Annex, Seattle, Wash.

Prof. and Mrs. LeRoy Moore have gone East for a couple of months vacation. Prof. Moore is ready to make arrangements for lectures or to teach a course of Lessons in Truth. Our eastern friends would do well to take advantage of this opportunity, and secure Prof. Moore's services while he is in that part of the country. Address him at Blossburg, Pa., or write to Unity Society relative to the matter.

Mrs. Agnes J. Galer, so long associated with the College of Divine Science in Denver, Colo., assumes charge of the Divine Science Center in Seattle, Wash., and in June will begin her ministrations from that Center. Sunday meetings are held in the new Odd Fellows Temple, Corner Broadway and Pine Streets, and a cordial invitation is extended to all visitors in the city during the Fair to call and unite in the services held at this place. The residents of Seattle are also invited to come and get acquainted with the work and the members.

## BOOK REVIEWS

J. H. C.

**HEALTH AND LIFE FROM WITHIN.** By William Towne. Published by Elizabeth Towne, Holyoke, Mass. Cloth, price, \$1.00.

A wholesome book which gives plainly most sensible advice on the methods to be pursued to make practical and effective the principles of New Thought. The chapter on "Practical Self-Healing" is worth the price of the book. The atmosphere of the whole book is bracing, and the reader is led to desire to prove by practice the inspiring statements of vital truth.

**THE EDINBURGH LECTURES ON MENTAL SCIENCE.** By Judge G. Troward. Published by the Arcane Book Concern, Chicago, Ill. Paper, price, 25 cents.

This book has attracted much favorable attention in England and America, and we gladly welcome this American edition which will place the book within the reach of many who need its teachings. The import duty on books put the price of the English edition up to 75 cents, but we note that this lower price does not lower the style or quality of the book. Judge Troward writes from a lofty spiritual conception and with convincing logic of the real inner meaning of the laws governing the action of the mind, and he is perfectly sane in his conclusions. We take pleasure in recommending this book to our readers.

**OUR MENTAL CHILDREN.** By Lily L. Allen. Published by the "Light of Reason" office, Ilfracombe, England. Cloth, 42 pages; price not given, but we presume it to be 50 cents.

This is a book dealing with thought forces and their influence on life, and takes the ground that our thoughts are our children. The word pictures are beautiful and the mental imagery is fine as it sets forth our mental children, as Kindness, Purity, Mercy and Love. We are clearly told that we people our minds with just the kind of children that we will, and may call to us the joy child or the reverse just as we determine. Mrs. Allen, like her husband, James Allen, has perfect mental children, and also the happy faculty of presenting them to the public in a most inspiring manner. We always welcome a new book from this gifted pair.

**HOW TO RENEW AND BEAUTIFY THE BODY.** By Mary Ellen Scott. Published by the author at Preblo, Colo. Paper, price, 25 cents.

A good little booklet which proves that we are masters of our bodies, and can make them obey the word of command. Beauty of face and form should be cultivated, and a number of creative thought formulas are given as aids in this direction.



**THE SECRET OF HUMAN UNFOLDMENT.** By Edgar Wallace Conable. Published by the Author, San Diego, Cal. Paper, price, 50 cents.

This is the second revised edition of this booklet which claims to teach "How to inbreathe to the seven vital centers of the body for physical and spiritual exaltation." Mr. Conable's arrangement of the seven vital centers of consciousness in the body is somewhat different from other writers.

**IN TUNE WITH YOURSELF.** By Emma Excell-Lynn. Published by the author at Akron, Ohio. Cloth, price, \$1.00.

The writer states that this is the best book that she has yet written, and we find many helpful teachings within its pages. There are charts, exercises, and some astrology interwoven in the seven lessons which comprise the book. The author favors the use of means to accomplish healing, but further states that "they never heal," it is the thought which creates and the thought which heals disease. This is equivalent to saying that "according to your faith be it unto you." If you have faith in remedies, they heal: If you have faith in God you are healed. The influence of water, food and exercise is shown to be the most effective in governing the whole man.

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*The Unity Prosperity Dollar Class is now in progress. Write for particulars. Unity Society, Prosperity Department, 913 Tracy Avenue, Kansas City, Mo.*

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## TO ALL SUBSCRIBERS

### PLEASE READ CAREFULLY

We ask your careful co-operation in keeping our subscription list up to date. If you anticipate changing your residence, please drop us a card, giving old and new addresses. *The card must reach us by the 10th of the month*, so that we can have time to correct our mailing list before the mailing days. If you are moving about, please drop us a card of each change, instead of giving instructions for several months in advance. We are always glad to make corrections in addresses, and to send an extra copy when the first is lost in the mail, but if you move without notifying us, we are not responsible for the lost copy. To those who move, and thus miss a copy of *UNITY*, we would say that it is customary to remit 10 cents when a second copy is requested. The lost copies are not returned to us by the postoffice. Your careful attention to these suggestions will save us much extra work.

UNITY TRACT SOCIETY.



CHARLES FILLMORE, *Editor.*  
 MYRTLE FILLMORE, *Associate Editor.*  
 JENNIE H. CROFT, *Assistant Editor.*  
 LOWELL FILLMORE, *Business Manager.*

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WHEN WRITING FOR CHANGE OF ADDRESS, please be sure to give your name just as it appears on the *UNITY* wrapper, and also state the old address as well as new. By giving this matter your careful attention you will save us much unnecessary work, and delays will be avoided. Change of address should reach us by the 10th.

Unity publications are on sale by or may be ordered at the following places among others:

*New York:* Brentano's, Fifth Avenue and 27th Street, New York City;

*Roger Brothers,* 429 Sixth Avenue, New York City.

*Boston:* The Metaphysical Club, 30 Huntington Avenue.

*Hartford, Conn.:* E. M. Sill, 89 Trumble Street.

*Washington, D. C.:* Woodward & Lothrop, 10th, 11th and F. N. W.

*Jacksonville, Fla.:* New Thought Reading Room, Woman's Club Building.

*East Duval Street.*

*St. Paul, Minn.:* W. L. Beekman, 55 East 5th Street.

*Chicago:* Purdy Publishing Co., Le Moyne Block, 40 Randolph St.; A. C.

McClurg & Co., 215 Wabash Ave.; The Progress Co., Rand-McNally Bldg.

*St. Louis:* H. H. Schroeder, 3537 Crittenden Street.

*Denver:* Colorado College of Divine Science, 730 Seventeenth Avenue.

*Los Angeles:* Home of Truth, 1327 Georgia Street; Metaphysical Library  
 611 Grant Building.

*San Jose:* Wm. Farwell, 275 North Third Street.

*San Francisco:* The Occult Book Store, 1710 Divisadero, near Sutton Street.

*London, England:* Power Book Co., 14 Kenilworth Ave., Wimbledon, S. W.; Higher Thought Center, 10 Cheniston Gardens, W.

## THE WEEKLY UNITY

Our Local Unity Society began the publication of a small weekly paper Saturday, May 15th, at its headquarters, 913 Tracy Ave., Kansas City, under the editorial management of Mr. Lowell Fillmore. In the first number the editor explains the object of the paper in these words:

"As the Local Unity Society continues to grow and prosper the need of a local organ has become more and more apparent. The members and attendants of the Society need to keep in close touch with the work in all of its phases in order that they can co-operate and bring about the best results for themselves as well as for the cause. We have been printing programs of the services from time to time. The committee now thinks it wise to enlarge this program and make it a little weekly paper; the official organ of the Local Unity Society. All news items of the Society, meetings, entertainments, reports, etc., will be printed in it. We ask the co-operation of all members and attendants in making this paper a success and a true representative of the Society."

We feel that UNITY readers at large will be interested in some of the items in this publication, and we clip the following:

WEEKLY UNITY, containing all items of interest to the Society, reports, readings, etc., will be mailed to any address fifty-two times a year for \$1.00.

The Unity Building is open daily from 8 o'clock in the morning until 9 o'clock at night, and visitors are always welcome. No church building is more thoroughly used than the Unity Building. All parts of it are in use every day.

THE SIGNS THAT FOLLOW for May-June is out now. This edition is 25000, an extra supply having been printed for distribution. Every member of the Unity Society is requested to pass them along.

Those who graduate from the Unity Correspondence School will be fitted for teaching Truth. Three hundred members are already taking the lessons.

The last issue of the WEEKLY UNITY contained a short mention of the large amount of free literature sent out from this Center, upon reading which, one of our good friends contributed \$2.50 to the fund. Now, some more hungry souls will be fed with the words of Truth. May other hearts be moved to help on this good work.

### REPORT OF PROSPERITY DOLLAR CLASS OF NOVEMBER-DECEMBER, 1908

Number of blessed dollars sent out	\$2,181.00
Amount returned from members of class in all parts of the world	4,848.71
Actual increase on dollars	\$2,667.71
Expense, stationery, cards, postage, etc.	173.36
Net increase	\$2,494.35

The class by Mr. and Mrs. Fillmore, which closed Friday night, had students from the four corners of the earth. Denmark, England, France, Mexico and Canada were represented. The student from Old Mexico, Ogarita Hatfield, is a member of the original race of this continent, the Aztec, and is patriotic in her acknowledgment of the distinction. In addition to the oral lessons she took the Unity Correspondence Course and completed three of the lessons while here. In the June UNITY her second lesson is printed under the title, "Christ the Only Begotten of the Father."

### THE WOMAN'S AUXILIARY

The Woman's Auxiliary was organized in April, 1905, for the purpose of sustaining and advancing, so far as woman's work would permit, the efforts of the Unity Society of Practical Christianity, and the organization has been called the right hand of the Society which has achieved such great success in establishing this flourishing Center of Truth. The Auxiliary has devoted its energies principally to the furnishing and beautifying of Unity Building, and some statistics of what has been accomplished may prove of interest.

First, we will note that in the early days of the organization various methods were resorted to, to gain money for the purposes of the Auxiliary. Bazaars, suppers, lectures, etc., were given, but as the Principles of Truth were put into practical application, it was seen there was a better way to obtain the same result, and the members resolved to depend absolutely upon the Power of the Word for their prosperity. The Auxiliary originated the plan of giving each member a dime at each monthly meeting, and over this dime was spoken the word of increase in the name of the Lord, and the women were asked to bring in at the next meeting all the increase which came to them. The results were so gratifying that later the Society of Practical Christianity adopted the same method, except that they gave out dollars instead of dimes. It has been proved that it shall be unto us according to our faith and Word.

The following are some of the things done by the Woman's Auxiliary from April, 1905 to January, 1909. Many expenditures are omitted:

Furnishings for auditorium and parlor	\$919.60
Decorating walls of " " " and lower back rooms	269.09
To Building fund	265.00
Balance on Piano and for Pianist	178.53

**\$1,632.13**

### UNITY GUILD

The young people of the Unity Society of Practical Christianity, realizing that much good might be accomplished through united efforts, met in January, 1907, for the purpose of organizing a Society, the object of which was the promotion of every movement advanced by the Unity Society. The charter members of this Society consisted of Mrs. Croft's Sunday School class, and they adopted the name of "Unity Guild."

At first the Guild promoted the Pipe Organ Fund, but since the gift of the beautiful Aeolian Orchestrelle to the Unity Society, they have made donations to the Building Fund.



From their various socials, entertainments, sale of souvenir Post Cards, and Love-Offerings received, the Guild has turned over \$300 to the Board of Trustees of the Unity Society.

Being practitioners of the Principles of Truth, they give blessed dimes to each member present at their regular meetings. The increase which comes to them in this way is handed in at their next regular meeting, which is held the first Tuesday evening of each month in Unity Building.

Having applied the Law set forth by Jesus Christ, "Freely ye have received, freely give," the Guild has demonstrated Prosperity, both spiritually and financially. "The fruit of the Spirit is love, joy, peace, gentleness, goodness, faith." Gal. 5:22.

The total receipts of Unity Guild since January, 1907, are as follows:

Love Offerings	\$123.55
Entertainments and Socials	159.23
Souvenir Post Cards	61.01
Building Seed Increase	51.68
	<hr/>
	\$394.47

### BE JUST

A local healer recently told this experience in one of our meetings:

"I was called up by phone one night by a prosperous business man, who said that he was a stranger to me and did not have any faith in my healing system, but a friend of his who had been healed, urged him to ask my help for his little boy who was dangerously ill with suppressed measles, and had been given up by the doctors. I told him I would treat the boy at once. I also treated him the next day. Several days after I was phoned by the father, that the little boy fell asleep in half an hour after he called me and slept all night, was much better next day, and was getting well fast. He concluded by saying, 'Doc., I guess we'll have to give you the credit for curing that boy.' And that's all he ever did give me," concluded the healer.

This is a sample of many similar experiences by healers who treat cases absently. People do not realize that it takes time and effort to give an absent treatment; but it does, and if you ask for such service you should be as prompt in paying for it as you would had you called at the office and received a personal treatment. Always be just with your healers and teachers, and compensate them for their work. "Blessings are upon the just," is a truth, and those who strive to deal justly in all their affairs do have blessings poured out upon them. Give value received for every thing you get. It is a form of thievery to get something for nothing. If you ask the help of one who devotes all her time to such work, even though it be simply talking to you, you should give a fee. You would expect to be charged a round price if you took the time and advice of a doctor or lawyer. So you should, without compulsion, give for every service rendered by the one who helps you to observe the Divine Law.

The time is at hand for those who are freely receiving from these Disciples the Word of the Spirit, to fulfill the law laid down by Jesus, "Freely ye have received, freely give."

## PRACTICAL RESULTS

New readers of *UNITY* are constantly asking if the doctrine we teach really does do the work we claim for it. Here are extracts from a very few of the many letters we get every day from members of this Society. Read them and judge for yourself:

I note in your April issue that some friend has sent a subscription for one hundred years, paid up. I want to say that just as soon as my prosperity permits, I'm going to send a subscription for five hundred years; and I am not doing this in a spirit of challenge or bravado, either. I don't pray, "Lord, now let Thou thy servant depart in peace." I'm praying (doing) that I remain *here* in peace. I intend keeping my body in such repair as that it will continue to express more and more perfectly each day the divine image. I propose presenting my body a glorified garment of light, "Without spot or wrinkle or any such thing;" a redeemed trophy before the Lord of Hosts. What must the great Redeemer be thinking of his redeemed that through all these centuries none of them have yet presented him a redeemed body? Was his plan at fault? No! They, the heirs of redemption, have not worked up to their heritage.—Mrs. E. S.

Your blessed little magazine has been, and is one, if not the chief inspiration. We read the articles again and again, and study and seek to apply. The spirit and tone of your whole staff seem to me in accord with common-sense, balanced ideals of a true, self-evident philosophy of life. *THE SIGNS THAT FOLLOW* particularly impresses me greatly. There is always a gem of purest teaching in each new number. It all seems akin to the ever-living proof, indeed, bringing the realization that, "He is with his people even to the end"—that prophets live now who deserve our allegiance quite as much as thousands of years ago.—M. V. W. C.

Since you began treatments for my husband he recovers more quickly from conditions of exhaustion than he has for years, and also from colds which always run for weeks. I must tell you how beautifully he responded to the Prosperity treatments. When you began the treatments I told him not to worry for four weeks, and if things were no better at that time, I would never ask him again to do as I suggested. Then I told him a little of God's laws, and he promised to do as I said. He did nicely, and right through the last three weeks he did more business than in years, and the last deal he made his whole soul was poured out in thankfulness, knowing that God had done these things through his faithfulness to his laws. I have told him of the work you are doing, (not too much, for he would not accept it at his stage of

development) but just enough to make him think that God is for us in our every-day life, if trusted. My soul almost stood still in its intense love for God and for you at Unity, that so much Truth can be so plainly demonstrated to every-day people. All there is in the world is nothing compared to this unseen work of yours. All the glory of God is yours, and all the love going from the souls of those to whom you are teaching this beautiful Truth, yet at the same time money must be had by us all, and money you shall have through us all, according to God's laws. My sincere wish is to give you a million dollars or more, yes plenty, to let every one in the world know of your work for God, and that you do demonstrate the Truth of his laws at your Center. It is bound to be known, because of the wishes of those who have learned the Truth through you. God bless you all.—Mrs. S.

I have a wonderful report to make you in regard to your Prosperity treatments. From the most unexpected quarter a check of \$200 has come to me, enough to carry me through the trying period when I am without income, or usual means of support. Also your treatments have helped me to realize more fully each day how truly I am a child of God, and how literally and actually I am to accept and act upon the promise that my loving Father will never fail to care for me.—A. C. V. R.

In making my monthly report I want to thank your Society for the help we have received. Our children are so different in every way, much more obedient, and my son, particularly, is not like the same boy. My eyes are better and I can see some improvement in my husband.—S. N.

I am led by the Spirit to write and tell you how wonderfully the reading of your magazine and literature has helped me. I am so much better in mind and body, and I get so many beautiful thoughts for both day and night. I have been able to get very little help from any source, as I have been laid up with rheumatism, and much sorrow, and now I consider myself well and I want understanding. If I am to demonstrate God and his Good, I want it from the Spirit within me. I have studied and read and re-read my books every day, and also sit in the Silence, and have been most wonderfully blessed. I am very thankful.—Mrs. S.M.B.

When I recall how much happiness and prosperity have come to me by means of UNITY, and its teachings, I regret that I have done so little to help its growth, so I enclose an offering with love and blessings, wishing it was one hundred times as much. I send it loosely, as I learned that lesson of trust from you sending thousands of bills in letters Christmas time.—Mrs. J. G. H.

## Unity Society Correspondence School



In response to a wide-spread demand we have arranged to give lessons in Christian Healing and the true science of Christianity by correspondence.

The first course will be primary and will consist of twelve lessons. Each lesson is to be copied by the student. The object of this is to impress the truth on the mind more firmly than study alone will do.

The student will be expected to go over each lesson until he feels competent to answer certain questions on the points involved; such answers to be evidence of his understanding. These questions will be sent from this Center as soon as the student advises us of his readiness to answer them.

If the answers are not satisfactory, we will point out the errors and require further study. This system will be continued until all the points in the twelve lessons are understood and can be set forth by the student in his own language.

The time required to take the lessons cannot be stated. Some students may get the understanding in a few months, while others will take longer.

This teaching is not theology, nor is it founded on any written authority. It is the Science of Mind and when once understood reveals to the student the Truth lying back of all religions.

Those who complete the Primary Course can take the Advanced Course, if they wish to enter the ministry. This school is authorized by the state to issue diplomas to its graduates, giving them power to perform the duties of Christian ministers — diplomas are issued to both men and women.

This work is sustained by the freewill offerings of its students. We ask each student to sign an agreement to give as he is moved by the Spirit of Justice.

These lessons will give every student a training in the demonstration of prosperity, as well as health, and with each lesson he will manifest the teaching in health, harmony and understanding. Hence we shall not ask one to give according to his ability, because that may be limited, but according to the supply which the Law will open to all who are faithful to the teaching.

Address all communications for this department to

**UNITY SOCIETY,**

UNITY BUILDING, 913 TRACY AVENUE,


CORRESPONDENCE SCHOOL, Kansas City, Mo.

All telegrams for healing should be addressed to UNITY SOCIETY, 913 Tracy Ave., Kansas City, Mo. Cable address, "UNITY, Kansas City."

## OUR EXCHANGES

- THE BALANCE.** Mrs. Olive Killin, Editor and Publisher. \$1.00 a year. Denver, Colo.
- DAS WORT** (German.) H. H. Schroeder, Editor. \$1.00 a year. St. Louis, Mo.
- ETERNAL PROGRESS.** Christian D. Larson and William Walker Atkinson, Editors. \$1.00 a year. Chicago, Ill.
- THE COSMIC WORLD.** Christian D. Larson, Editor. \$1.00 a year. Chicago, Ill.
- FELLOWSHIP.** Benjamin Fay Mills, Editor. \$1.00 a year. Los Angeles, Cal. With **UNITY**, \$1.25.
- TO-DAY.** George F. Armington, Editor. Beloit, Kansas. \$1.00 a year.
- NEW THOUGHT.** Louise Radford Wells, S. A. Weltmer, and Ernest Weltmer, Editors. Chicago, Ill. \$1.00 a year.
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# U n i t y



**Forgive, O Lord, our sebering ways,  
The separate altars that we raise,  
The varying tongues that speak thy praise!**

**Suffice it now. In time to be  
Shall one great temple rise to Thee,  
Thy church our broad humanity.**

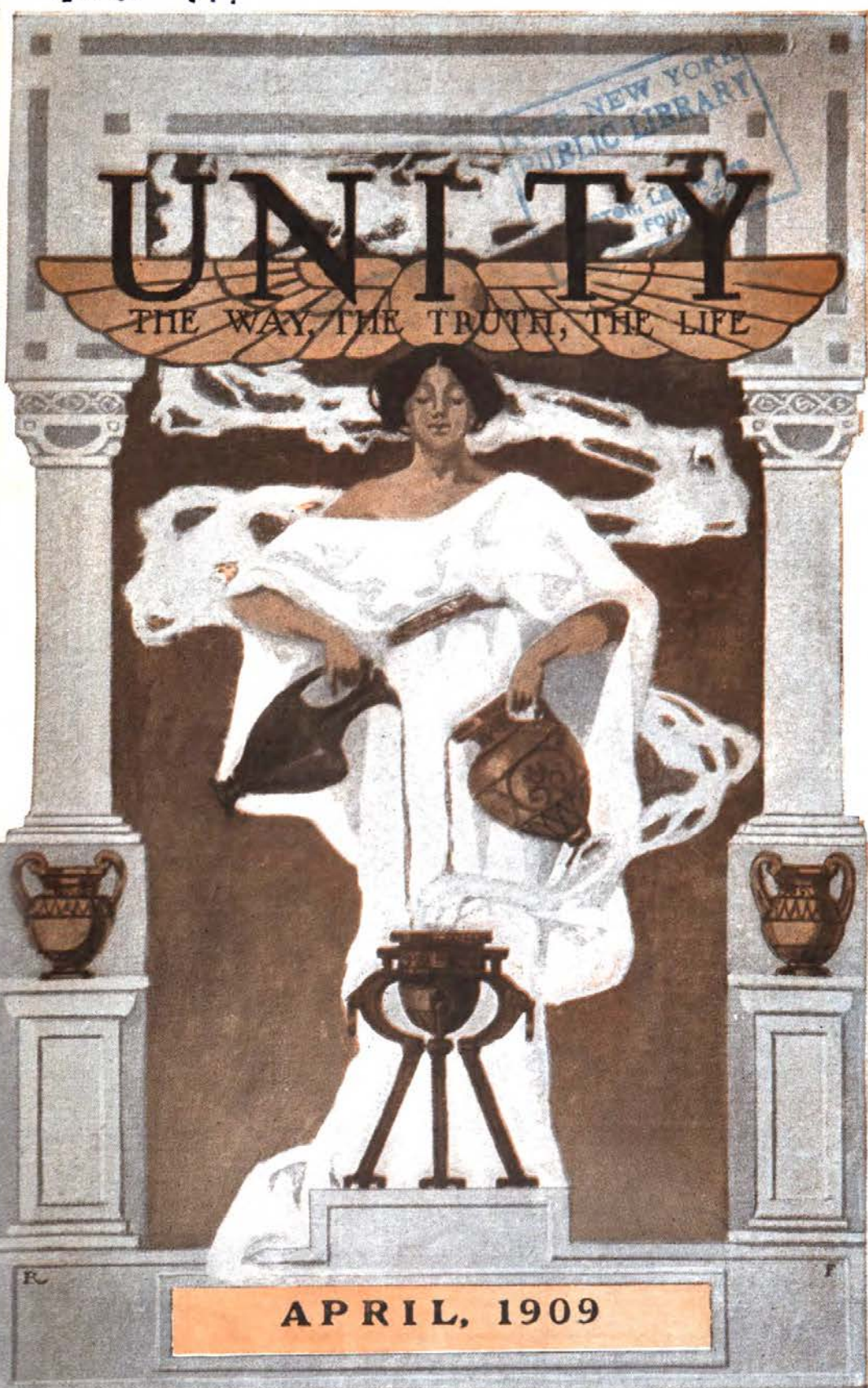
**White flowers of love its walls shall climb,  
Sweet bells of peace shall ring its chime,  
Its days shall all be holy time.**

**The hymn, long sought, shall then be heard,  
The music of the world's accord,  
Confessing Christ, the inward Word!**

**That song shall swell from shore to shore,  
One faith, one love, one hope restore  
The seamless garb that Jesus wore!**

*—John Greenleaf Whittier.*

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# Unity



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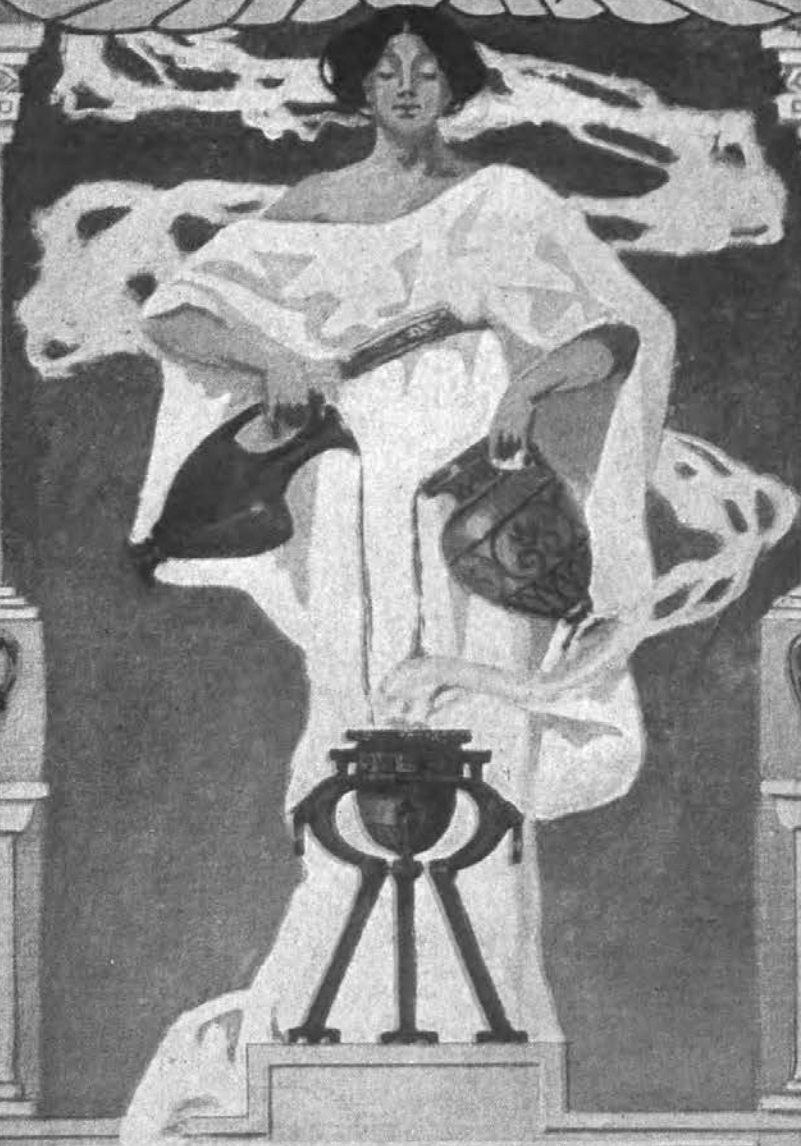
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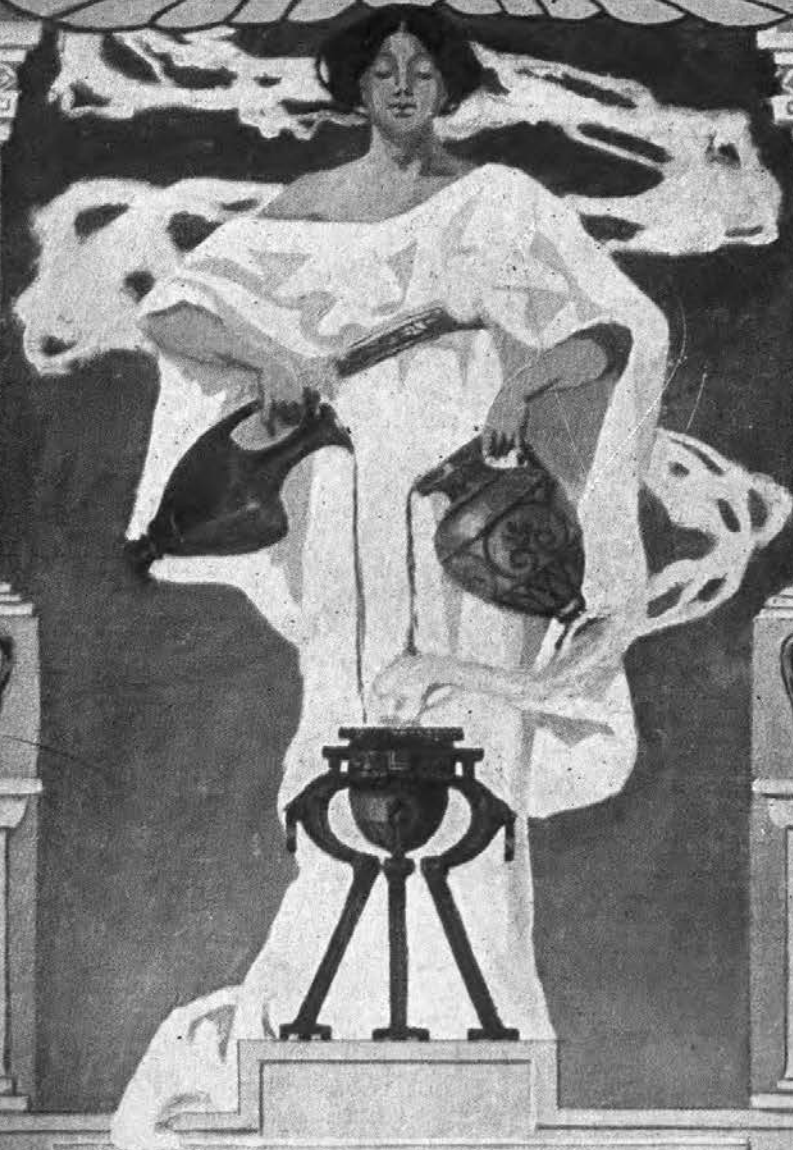
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**T**he little cares that fretted  
me,



I lost them yesterday  
among the fields  
above the sea,  
Among the winds at play;  
Among the lowing of the  
herds,

The rustling of the trees,  
Among the singing of the birds,  
The humming of the bees,  
The foolish fears of what may  
happen

I cast them all away  
Among the clover scented grass,  
Among the new-mown hay;  
Among the husking of the corn  
Where drowsy poppies nod,  
Where ill thoughts die and  
good are born,  
Out in the fields with God.

*E. B. Browning*









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